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The Council of Cities
of the
Methodist Episcopal Church

Fifth Annual Meeting
Chicago :: :: Illinois

1922

FIFTH ANNUAL MEETING OF THE COUNCIL OF CITIES OF THE METHODIST EPISCOPAL CHURCH

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Fifth Annual Meeting

of the Council of Cities *of the* Methodist Episcopal Church

THE Council of Cities of the Methodist Episcopal Church is composed of the Corresponding Secretary, and the Superintendent of the Department of City Work, of the Board of Home Missions and Church Extension of the Methodist Episcopal Church and the Executive Secretary and two delegates from each duly organized City Society. It meets annually for the purpose of conference and discussion of the problems met in ministering in an adequate manner the Gospel of Jesus Christ to that part of city communities where the Methodist Episcopal Church has undertaken to interpret Jesus Christ and to plan how Methodism may meet the religious and social needs of the folks of many tongues who make up our urban population.

First Methodist Episcopal Church
Chicago, Illinois
February 21, 22 and 23, 1922

Department of City Work
The Board of Home Missions and Church Extension of the Methodist Episcopal Church
1701 Arch Street Philadelphia, Pennsylvania

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FOREWORD

The Department of City Work

The primary purpose of the organization of the Department of City Work in connection with the Board of Home Missions and Church Extension of the Methodist Episcopal Church was to create a wide and intensive spirit in the Methodist responsibility in the city as a whole; to make surveys of the different parishes, and studying closely their relation one to the other, to relocate churches so as to avoid friction, overlapping and competition; to make such combinations among the churches as to build up where necessary fewer churches, but stronger churches; to discover the points of failure in the program in the past, such as an insufficient supply of specially trained leaders, a constantly changing ministry, a failure to change the program of the church so as to minister to the constantly changing life and needs of the community; a deliberate effort to dodge the responsibility of Americanization and Christianizing the foreign-speaking groups; a persistent tendency on the part of the majority to cling to the old fashion family church program; a failure to incorporate in the most complete fashion a program of sacrificial service, thus making the church not only the worship center, but also the service center of the community.

On the other hand, as correctives for the failures of the past, we must make intensive and comprehensive inventories of the local charge. In other words, we must have a complete knowledge of the parish, its people, its problems, its poverty, its sorrows and joys, its intellectual complexion, its industrial

conditions, its social abuses and requirements and its peculiar fads and eccentricities. We must also provide for type churches in type communities, with typical programs and a specially trained leadership. To illustrate: The church in the downtown, polyglot, the residential, the suburban sections, the Wesley Foundation, the Goodwill Industries—each of these types must constitute a study within itself and each must devolve for itself its own specific program and secure for itself a leadership specially trained for the type of community involved.

We must train an adequate leadership; we must have a staff of thoroughly informed and equipped workers who are specially qualified to carry on his or her peculiar phase of the work in the most effective and dignified way. We must have a continuous or, at least, a long-time pastorate. The frequent changing of pastors does not encourage the laying of fundamental and permanent foundations upon which great spiritual institutions can be built through the years.

We must have a seven-day-week program involving religious education, social and community organization and welfare, recreation, evangelism and worship. The type church must be able to minister to the whole man—body, mind and spirit. It must also be able, through its diversified program and leadership, to minister to each individual regardless of his social, intellectual and moral conditions and relations.

To bring about these most desired ends the Department of City Work is bending its efforts. Other Departments and Bureaus of the Board co-operate. The Department of Church Extension aids in providing for new and adequate buildings. The Department of Evangelism provides programs and evangelists in sections where needed. Special attention is given by the Bureaus of Foreign Language Work and of Negro Work to fields particularly of this character. And the Bureau of Goodwill Industries supervises the great work its institutions are doing.

The Council of Cities

The Council of Cities provided for by the action of the General Conference of the Methodist Episcopal Church, May, 1916, whereby it was made a delegated body for the purpose of conference, comparison, discussion and plans concerning our Church work in urban centers, was in answer to a great tragic need arising out of the hearts of the leaders of Methodism. It has met annually with the exception of the year 1919. It is evident to the student of its literature that a great fundamental purpose is in the background of the thinking of every delegate as well as every man who has presented a paper to any of the four Councils of Cities.

The first annual meeting shows very plainly that here is a body of men who are thinking in the terms of the Kingdom of God on earth among men, hoping to put the Church as an organized force behind the accomplishment of that goal, and undercurrent in it all is the thought of the city as a unit in this program.

The second Council comes even more clearly to the front in its statement of purpose, for here we find a constitution drafted for the organization of City Societies looking toward the same irresistible and overwhelming opportunity, before which the Church is standing. Here again we find through the entire program an underlying thought of a combined impact of the Church on the problem that it is facing.

When we turn to the third report we discover a Findings Committee report on the City Society Group, outlining the scope of its responsibilities with the same idea of a co-operative movement among all the churches of a given center toward the bringing in of that Kingdom with a goal that reaches every possible point of contact.

In the fourth report we find even a more consistent and determined trend to relate the Council of Cities and the City

Society for the specific purpose of producing a city-wide program reaching every unchurched group and using every legitimate means in the task.

Reading carefully through the literature of the Council of Cities there rises the constantly growing conviction that there is a fundamental organizing principle running through the whole program. We find such phrases as: "The impact of a city-wide Methodism," "The City Society as the point of administration," "City-wide publicity," "The City Society as a social unit," "The City Society organizing its program in consideration of the entire list of Churches within its jurisdiction," and "The city mission plans under the direction of the City Society."

Taking these expressions and the general trend of the programs for the four years, the genius of the Council of Cities as related to the City Society can be stated in the following sentence, *"A solidarity of Methodism with the city-wide program."*

The Fifth Annual Meeting

The Fifth Annual Meeting of the Council of Cities of the Methodist Episcopal Church met in the old First Methodist Episcopal Church, Chicago, Illinois, February 21-23, 1922. The meeting was held a few blocks from where the little group assembled for the First Annual Council of Cities a few years ago. But what a difference! Then there was very little city-wide consciousness in the group. They were pioneers who sought a new day. This year it was a large group who had caught a vision. And the papers here printed attest to both the vision and the purpose of Methodist Episcopal leaders in the cities of America today.

THE STRATEGY OF THE DEVOTIONAL LIFE

Rev. Lynn Harold Hough

Pastor Central Methodist Episcopal Church, Detroit, Michigan

I.

The Two Cities

History is a tale of many cities. It is also a tale of many countrysides. But it is essentially a tale of massive and masterful towns. When you have told the story of Babylon and Nineveh and Susa and Jerusalem and Tyre and Athens and Rome and Alexandria and Venice and Florence and Genoa and London and Paris and Lisbon and Antwerp and Amsterdam and Vienna and Moscow and New York and Boston and Berlin you have fairly well told the tale of the life of the world. The man who lives in one of the world's great cities is all the while feeling the very pulse of life.

The man who is serving a modern town in the name of the great Master comes to a supreme task with the need of supreme inspirations and constant reinforcements. The peril of waning enthusiasm, of the loss of passionate optimism, of the coming of corroding cynicism is always before him. He must discover the secret of fountains of vitality playing within if he is to do continued and effective work for the city without. His devotional life must furnish perpetual energy for his life of service.

A man's devotional life is lived in those hours when he shares his whole passing experience with the Master of his life. His prayer has a range equal to his thoughts and his worship has an area equal to that of his life. When a man's life is full of things never mentioned in his prayers a good portion of the territory of his personality has not yet come within the range of the divine influence. When his prayers are full of things never expressed in action there is the beginning of unreality and dishonesty in the devotional life. The picture of a man's life of prayer should be the actual portrait of his whole personality in all the ranges of the adventure of living.

The Christian in the city can never pray long without remembering his town. The tides of its life pass through his petitions. And all his experience of its manifold meanings become part of his devotional life. If we attempt to follow the fashion in which the life of the city passes through the prayer of a Christian worker we will come upon several very important aspects of the experience.

In the first place there is a deep and poignant fear of the city which once felt is never forgotten. Moving through all

its streets, hidden back of its multitudinous doors, fluttering beneath the bright lights of its white ways at night, there are physical and moral and spiritual tragedies which pierce the heart. Many people learn to take them for granted. It is precisely the characteristic of a Christian that he cannot take them for granted. And the more he is conscious of the influence of the Master and Brother of all men, the less he can take them for granted. A Christian experience keeps a man's sensibilities keen and responsive. When the hour of easy and complacent acceptance of things as they are has come to a man's life the time of his power to do the best sort of Christian service has passed. Only men who keep alive the fear of the city, the sort of fear which only brave men and women can feel, only such can be trusted with the critical matters of leadership in our great towns.

Then there is the love of the city. What Jerusalem was to Isaiah, what Florence was to Dante, what Boston was to Phillips Brooks in their own measure and in their own way each city will become to the men who keep them forever upon their minds and in their hearts and all the while attempt to see them with the eyes of Christ. The whole surging bewildered wonderful procession of men and women and little children in one of our cities comes to hold its own place in the heart of the worker. Deeper and deeper as the years go on becomes the love of the town. And as its streets are bathed in his prayers and the tale of his longing for its good is poured out in passionate petition, the love of the town becomes a deeper and deeper reality.

There is a wonderful thing which a man learns about a city. He learns that it has an exhaustless capacity to surprise him. He learns to expect the unexpected. He learns to find love where you would suppose it had been stamped out. He learns to find the fair flowers of all the virtues blooming in most unexpected places. He learns to find wistful outreach after goodness and God where you would suppose these things had been forever effaced. And as in prayer he remembers all these experiences he is given a child's heart in the midst of the cool and disciplined experience of a man. When you no longer expect to be surprised you are worthless. When wonder has died from a man's heart and expectation has faded from his eyes the very genius of his task has gone from him. But this is just the thing which does not happen to the leader who keeps the city in his heart while he prays. He has no illusions about its vices. He has no illusions about its corruptions. He has no illusions about its sins. But he knows also its hunger for God. He knows also its capacity for God. He knows that exhaustless quality of personality which causes it to be true that just when you think that you are defeated and all the doors are closed the amazing thing happens and the happy hour of victory arrives.

But it is not merely the city where he dwells which is in the heart of the Christian worker. He has seen a vision of another city. He has seen it come down out of heaven. It is not the city of man though it is a city of men. It is the City of God. It is the city his city may become. As Isaiah dreamed of the day when Jerusalem would be a righteous town so he dreams of his city actually becoming the city of his Master Christ. The consciousness of an eternal reality is like a foundation of rock. As Plato saw the ideal state more real than the wonderful Athens he knew, so the modern Christian sees the triumphant city of God as a reality more dominant than the vivid marvelous town where he dwells. All the things which do not belong to the City of God will go down at last. That city is eternal. It is in the hour of deep moral and spiritual struggle that this vision becomes most potent and most possessing. But the man who goes out to the city of men fresh from this vision of the City of God can serve it and love it and bring the high realities within its reach as he never could do before.

So our Christian leader is a believer in two cities. One is the city as it is today. The other is the city as it may become by the grace of God. His vision of the Holy City makes perpetual music under all the sadness and the tragedy of the town where he dwells. He has faith that the town where he lives has the capacity to become the City of God. Like Columbus when he crossed the unknown sea, like Magellan when he circumnavigated the globe, like the great pioneer men of all the years he believes in an ideal which shines with perpetual radiance in his own soul.

THE CHURCH SALVAGING CIVILIZATION

Rev. Melvin P. Burns

Superintendent Department of City Work, Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia, Pennsylvania

Notwithstanding the protest of many good people, I am still of the opinion that the religious life and thought of the age and Nation is entirely responsible for the prevailing civilization. When you consider this question casually it would seem, as some of the best thinkers of the day have indicated, that the pagan, primitive and economic influences have played a larger part in moulding civilization to date than the Church. Nevertheless, I contend that just in proportion as the religious life and thought of the people is pagan or Christian, so also is the civilization developed by that people, pagan or Christian. The institutions of our so-called Christian civilization are Christian just in proportion as the people who develop them are Christian in their living and thinking. Every Christian institution and every clean cut moral agency has been conceived, born and developed directly or indirectly under the influence of Christianity. Confusianism in China, Mohammedanism in Egypt and Shintoism in Japan are each in its own country almost entirely responsible for the kind of civilization that prevails. You say the so-called Christian civilization of this republic is not Christian. I reply the civilization is as thoroughly Christian as is the Church. If the Church were more Christian then civilization would be proportionally Christian. You say every Christian institution and every clean cut moral agency is not necessarily born of Christianity. I reply had it not been for Christianity the institution or the agency would never have been born and brought to maturity. You cannot pluck cherries from a bramble bush, nor can you grow apples on a peach tree. Like begets like. Therefore, we conclude that Christianity must logically produce Christian civilization, at least just in so far as our so-called Christianity is Christian.

Can the Church Maintain a Civilization of Her Own Building?

Let me then elaborate the question suggested in the subject: Is the Christian Church sufficiently vital in program, vision, message, conception of God and human need, and is she endowed with spiritual passion sufficient to maintain the civilization of her own building, and at the same time create new and finer ideals and incorporate them into higher standards of

civilization from year to year; if not, what readjustment is necessary?

Practically one hundred and fifty letters were sent from the office of the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church to as many different men, including the leading Protestant denominations, labor unions, captains of industry, business men and political leaders asking the question contained in the statement above. Over one hundred replies were received. Ninety-eight per cent. answered the first part of the question in the negative while only two or three of the replies suggested anything in the way of readjustment in the life of the Church.

The question in this form is wonderfully interesting and distinctively germane when you take the time and trouble to analyze thoroughly the situation and relationships of the Church through the years.

A comparatively casual glance over Church history for the last two thousand years indicates immediately that this question must be answered in the negative. It must, however, be admitted by the student in this field that the Church has been able to make the conquest of the heathen nations, that she has, in the face of opposition, persecution and death, moved steadily forward in the way of spiritual progress. In the early years she apparently experienced no grave difficulty in making the moral conquest of Jerusalem and Judea, of Macedonia and Greece, of Rome, France, Germany, England and America.

To be sure a few men were sent to prison, burned at the stake, stretched on the rack and pinioned on the gibbet, but the blood of the martyr proved to be the seed of the cause. Just as long as the Church maintained a humble heart, a dependent attitude toward God, willing to pay the price in unselfish Christian service, her progress was unimpeded and absolutely sure. The moment she faltered and became rich in things of this world, self-satisfied, egotistical and pleasure-loving, spiritual death and decay set in and sapped her of her life-giving power. If a study of history proves anything at all, it proves that the Church broke down and lost her moral equities when men of wealth, affluence, social prestige and commercial power began to assume control and direct church activities to accomplish selfish ends. The Gospel we preach has not yet proven that it has sufficient influence over the hearts and minds of selfish men to induce them to live lives of abandoned sacrificial Christian service. Can it be possible that the Church of Christ can make a conquest of the heathen in the face of every opposition, build up a so-called Christian civilization, and then not be able to maintain the civilization of her own building? The negation to this pertinent question is clearly and manifestly the verdict of the present hour.

The Church's Way of Salvation

Witness Jerusalem and Judea, once the cradle of the infant Church now worshipping a monstrous God and pursuing monstrous practices wholly and altogether irreligious. Witness Greece with practically no thought of a God of ethics and spiritual power. Witness Turkey thoroughly possessed and dominated by the evil one. Witness Rome worshipping a deformed and an ill-conditioned God. Witness Germany blindly following the God of death, destruction and militarism. Witness France prostrate and helpless before the God of vanity. Witness England possessing only a God of limited authority and circumscribed ability. Witness America unconsciously paying tribute to the God of commerce and convenience, wholly unwilling to pay the price necessary successfully to meet and master the moral issues of the hour.

Therefore, in my judgment, what the modern Church must have in the way of readjustment if she is to ultimately and permanently grip the soul of the modern city and leave the proper concept of God deposited in the thinking of the people is:

1. The spirit, passion and message of democracy.
2. The spirit, passion and message of internationalism.
3. The spirit, passion and message of social justice.
4. A ministry with sufficient vision and courage to drive home the message.

Is the Church Fundamentally Democratic?

The Church has more or less boldly professed through the ages to be a thoroughly democratic institution. But let me ask, is she essentially and fundamentally democratic? Nothing perhaps would so quickly overcome and convince a cynical world that the Church is born and being directed by the spirit of the Man of Galilee as a thorough going exhibition of the democracy professed by her followers.

Ministers in the Monday Morning Preachers' Meeting have proclaimed through all the years with magnificent and convincing rhetoric the fact of the universal Fatherhood of God and the Universal Brotherhood of Man. But, to her great discredit and confusion on the other hand, the Church, for which they spoke, has not only tolerated but in some instances actually generated class distinction, and drawn lines of social demarcations over which men have never been able to cross.

The prophet, the seer, the man of wide-reaching vision has always been the leader in disseminating propaganda for the spreading of democratic principles. The supreme desire of democracy is to create or discover the new, the better, the higher and richer levels of human life. Where the Church is vital, vigorous and virile, proclaiming the whole truth of Gospel liberty, democracy flourishes. On the other hand, autocracy

flourishes only where the Church is dead, defeated, dogmatic and cowardly upholding the divine right of the rulers or of the superman. "Me and Gott" was the slogan which destroyed the soul and consumed the manhood of the German Empire. Perhaps the most damnable and outrageous doctrine ever spread on the pages of history was that institutions professing to spread the Gospel of the Carpenter of Nazareth have over and over again been found throwing their whole weight on the side of political despotism and autocracy.

My soul is distressed and humiliated by a Church professing to love God with all its heart, might, mind and strength and its neighbor as itself and at the same time absolutely refusing to allow people of a different social group or speaking a different language to bow at her altar and weep their way to God. What if the Church should become thoroughly democratic? What if she should begin to practice the doctrine of the universal brotherhood of man relating to different social groups.

What would be the result if the doors of the Church were thrown wide open and the Italian, the Bohemian, the Russian and all the rest, together with their wives and little ones, should be freely permitted to come and worship therein, with the consciousness that the Church membership would meet them on the platform of sympathetic fellowship born of the spirit of Jesus Christ. With such an exhibition of good fellowship by the Christian Church the last vestige of unbelief on the part of the unbeliever would be swept away forever and the Kingdom of God would come with great power in that community. I am saying that a well advised program launched and carried forward by the Church along thoroughly democratic lines would soon dispel the criticism of the centuries. It would soon force the issue of the Gospel and ultimately compel the Kingdoms of this world to become the Kingdoms of our Lord and His Christ.

I presume the average man would accept it as an established fact that the leading nations are in full sympathy with political democracy for the different units. Generally speaking we accept also the doctrine that each State fully appreciate the necessity of co-operation or federation on the part of each unit composing the State. New York must maintain a relation of co-operation and perfect federation with Pennsylvania, and Ohio with Indiana, or disaster must soon overtake the Nation. The ideal would be such a federation of co-operation existing between all the nations.

A Sane Internationalism God's Challenge to World Today

In other words internationalism or a federation of nations is at the present moment the challenge of God to the world. I am saying world federation or world co-operation along

sensible and fundamental lines, such as will lay a sure foundation upon which the structure of a world organization looking toward perpetual peace and the highest good of all, the units may be erected, should be inaugurated at the earliest possible moment. World federation, or a linking up of the nations in a unit program of some sort is the hope of the hour.

The Federal Council of Churches, representing 50,000,000 adherents in thirty communions, declares that it favors very strongly co-operation by the United States in the effective conduct of an International Court of Justice and the assuming by America "adequate pledges and satisfactory guarantees that this country will take its full share of responsibility in international tasks and obligations." "We reject with indignation a policy of taking all possible economic advantages in all parts of the world while shirking international responsibilities and obligations." "We believe that the government of the United States should associate itself promptly with the other nations of the world to establish permanent institutions for the formations of international law, for the effective operation of an International Court of Justice, for the creating of Boards of Arbitration and Conciliations, for the assurance to law abiding and peace loving nations of security from attack and spoliation by any lawless and aggressive nation."

Every sane man, if he consults his better judgment, believes that only by such action taken by America in conjunction with other nations can we avert another great world war which will eclipse the one that has just ended.

Every sane man further believes that the rebuilding of world production, commerce, exchange, trade and credit, absolutely essential to peace is possible only when four or five of the leading nations take this matter in hand and succeed in creating an effective world peace organization which shall so successfully function as to dispel present fears and discontinue the present feverish preparation for possible future war.

Just as long as there is no system of morals recognized between States, it is utterly futile to talk about a lasting peace. The doctrine that the State cannot commit sin is the blackest lie ever put over on an unsuspecting world. Everyone who thinks must wonder at times why it is supremely wrong to kill a fellow citizen in time of peace, supremely right to kill a foreigner in time of war; why lying, deceit and treachery despicable when used against your fellow countrymen becomes noble when used against your national enemy.

We must either conclude that the State has no morals in its relations to other States and that when Germany violated one of her most solemn treaties and invaded Belgium, she broke no moral law, and that the diplomats of the Entente Allies held her blameless at least in their private thinking or, on the other hand, we must conclude that nations as well as individuals must recognize a moral code and each nation be held responsible

by all the other nations for the keeping of that code. This being recognized we shall strike at the root of war when we organize a number of sovereign States of the world somewhat as individuals in a tribe or state or nation are organized. In other words, they must get together in a regularly constituted body, make laws defining and forbidding national murders and burglary, and agree to punish, with their collective force, any violator of these laws.

Political Democracy Impossible Without Industrial Democracy

My own judgment is that it is utterly impossible to bring about a thorough-going political democracy and secure universal and permanent peace until we have also made possible an industrial democracy.

Since the development of modern industry economic competition has been an increasing factor in the making of war. When industry in any nation reaches the point where profits and interest begin to fall, capital tends to seek larger profits and higher interest abroad, especially in undeveloped countries. These movements, particularly in out-going capital, help to create war in two ways: (1) Foreign investors demand protection by the home government, and (2) competition for markets and for the opportunity to develop natural resources create friction between industrial nations.

Admiral Mahan says: "The armies of European States are now not so much for protection against conquest as to secure to themselves the utmost possible share of the unexploited or imperfectly exploited regions of the world."

Brailsford says: "The maxim that it is the duty of a government to protect and advance the interests of its own citizens in their competitive hunt for concessions in foreign countries was tacitly adopted by every European State."

Think These Conditions Over Seriously

To illustrate this mode of procedure I will furnish one example. The example is the British Empire, possibly one of the most Christian nations on the planet.

"In 1889 the British South Africa Company received a Royal Charter, the object of which was the acquisition and use of concessions in the country now known as Rhodesia. A year after the grant of the Charter the company occupied Mashonaland with an armed force, and two years later raised an armed forced for the invasion and occupation of Matabeleland. The terms of enlistment allowed every trooper to select nine square miles of land and to share in the loot. The company then picked a quarrel with the king, invaded his country and defeated him. By this conquest a Joint Stock Company situated in London claimed to become the absolute owner of 148,000 square miles of territory and 700,000 Africans."

Think of China at the present moment with England, France and Japan hovering above her like vultures ready to swoop down upon her and pick her industrial bones of the last vestige of commercial meat, and leave her stranded in the economic world.

Dr. Harry E. Fosdick says: "Wild and unreasonable sayings can be quoted concerning the yellow conquest of the world. But, while a few Japanese have been talking like that, the white race has been acting like that, until though it constitutes hardly one-third of the earth's population it holds today by occupation practically nine-tenths of the habitable area of the globe. Within ten years, from 1880 to 1890, the European governments swallowed five million square miles in Africa. Now they have the whole continent, with the exception of Abyssinia and Liberia. As for Asia, there is only one country that has not felt the hand of white supremacy, namely Japan. And now under the disguise of mandates, vast areas like Mesopotamia are being shuffled into the control of European States—everywhere it has been the white man seizing Asia.

"There are only two ways out of this situation. Either we must fight Japan to see who will control the exploitation of Eastern Asia or else we will all repent together of a mad policy of international selfishness in which, East and West alike, we have been playing the same piratical game. The desire to exploit the resources of Eastern Asia is at the root of all the contention in the Pacific. If another world war comes it will be emphatically a war of big business. There is no real question of national glory or national honor to defend; the problem will be concerning oil wells and coal mines and iron deposits and the price of bean cake."

We talk glibly of peace. We preach in high sounding phrases demanding peace for a broken world. We solemnly pray for peace and piously importune God to usher in such a day. To do so, in my judgment, is little short of a travesty on the broken world, and on the God to whom we pray.

God Demands Social Justice of the Church Today

Social justice is another item I am to consider in this paper, and this item is one of the demands of God upon the Church of this day.

When the Triangle Shirt Waist Factory in the City of New York was burned a few years ago and one hundred and forty-three working girls with it, the citizens arranged a Mass Meeting of protest for the following Sunday afternoon. It was held in the Metropolitan Opera House and the place was packed to the limit. The late Bishop Greer, representing the Protestant Episcopal Church, addressed the meeting and voiced the Christian sentiment as touching that horror. Rabbi Wise spoke for the Hebrews and Mr. Joseph H. Schiff, capitalist and phil-

anthropist, spoke for the people of good fortune and social position.

Many wise and kind words were uttered by these gentlemen. When they had finished the Chairman immediately introduced Miss Rosa Schriederman, the head of the Shirt Waist Makers Union. She walked out to the front of the platform, paused a moment to get her voice, and then spoke these words, which were burned into the hearts of the people as with a red hot iron: *"This is not the first time that working girls have been burned to death in the City of New York because employers were breaking the law. Each week on an average comes the untimely death of at least one of my fellow workers, and every year hundreds of us are maimed by dangerous unprotected machinery. The lives of women are cheap but property is sacred. There are so many of us—what does it matter if a hundred and forty-three are burned alive? I would be a traitor to these poor charred bodies if I stood here and simply talked good fellowship. You are always ready to give a couple of dollars apiece all round for the sorrowing families, but when we come out in the only way we know to oppose conditions which have become unbearable, the strong hand of the law is down upon us instantly. I stand here to protest against the injustice of it all."*

Dr. Charles Reynolds Brown, Dean of Yale Divinity School, who tells this story, said: "The audience listened to that vital thrust which was in striking contrast to some of the placid things which had been uttered by the preceding speakers. It listened and reflected and drew a long breath. Then the people rose to their feet and shouted their approval as no Metropolitan Opera House audience had ever shouted its satisfaction in the triumph of some singer like Melba or Caruso. The note of social justice had been struck by one of the working people and the American consciences responded with a tremendous 'Amen.' Pity, compassion, kindliness—they are all good, but the people demand something more fundamental. And when that deeper note of justice sounded forth from the lips of a toiler the people were ready with their approval."

Social justice is demanded. It must come. Christ stood for it, preached it, and finally gave his life to bring justice to every human soul. The gospel demands it, the Methodist Episcopal Church in her social platform endorses it and every Methodist Episcopal minister is under profound obligations to defend and press it to the limit. I am frank to state that I can see no well defined hope for ultimate moral conquest or ultimate industrial peace in America until the Christian community as a whole compels this issue. Employers of labor are slowly recognizing labor's demand along this line.

At a gathering of business men in Atlantic City after the war, Mr. John D. Rockefeller, Jr. and Mr. Charles M. Schwab warned their fellows in language which ten years ago would

have classed them as Socialists. "Not only must we and our kind," they said, "gradually accept government supervision to correct abuses inherent in completing industry, but labor itself is to have a new deal. It must have constructive recognition. It must freely choose its own representatives to work with capitalistic directors."

The Golden Rule in Industry Practicable

The Nash "Golden Rule" Manufacturing Company was organized in Cincinnati, Ohio, three or four years ago. In his annual message to the workers in his plant Mr. Arthur Nash said: "Three years ago we started an experiment that has attracted the attention of the world. The American Magazine calls it a 'business miracle.' We have made forward steps, yet we are not blind to the fact that we have reached no final goal. We are not even now met to point out a final goal, but to take a definite step toward the emancipation of women who work in industry.

"So long as a large percentage of children of this country grow up with lack of Mother's care, just so long will we continue to produce a large crop of criminals and outlaws, and I am sure that the time has come when, if civilization is to be saved, that our industries must stop using men and women to make money and begin using money to make men and women. When this is done the men and women will take care of our industries, and we will not need Marine Corps to guard our mails. It is my firm belief that if the heads of our industries will recognize brotherhood with the workers in their shops, and those of us who employ large numbers of women will treat them as we would want our mothers, sisters and daughters treated, then our present industrial system will live the Golden Rule and become a most potent agency in making possible social justice."

Listen to a quotation from the New York *Sun,* concerning a newly organized company in Atlanta, Georgia: "The teachings of Jesus Christ are to be the basic principles in the management of the American Cast Iron Pipe Company according to a platform adopted by the board of directors. The company has just elected John J. Eagan, one of the wealthiest men in Atlanta and a leader in Church work, as its president. 'The directors are all Church members,' said Mr. Eagan. 'They have elected me a Christian as president on the basis that the teachings of Jesus Christ are to be the ruling principles of the business. I am glad if the action of the directors of our company will cause other professed followers of Christ to give this question their thought.' The platform of this company briefly stated is: (1) 'A reasonable living wage to the lowest paid workman,' (2) 'constant employment to every member of the organization,' and (3) 'an actual application of the Golden Rule to all relations between employer and employe.' "

This is, at least, a step in the right direction. The problems growing out of industrial relationships are universal in their scope and interest. Intelligent and conscientious people are convinced that there is injustice in our present system and that much of the distress and unrest which prevails may be cured by the application of the principles of Jesus.

Industrial System Modern Root of All Evil

By common consent today thinking men declare the root of almost all the serious difficulties the Church is grappling with is found in our present economic condition. By common consent also the primary cause of most political unrest is declared to lie in our industrial system. You can no more keep the fact of economic transgression out of the Church and out of politics than other great moral issues such as slavery and the saloon have been kept out.

The economic issue today is fundamental and nothing can prevent its early closing. We can no more put up our feeble hands and push back the rays of light leaping from the burning sun than we can push back the rising tide of industrial and economic reformation. Every great moral upheaval, every new political alignment is but a growing pain in the coming industrial democracy.

Long ago capital lost sight of the basic idea of economics, which is that commodities are to be produced and distributed altogether for the benefit of human life, and not primarily for profits.

Mr. Charles Ferguson says: "The mutual exploitations of classes and nations has been the most constant factor in history. Men have stolen each other's clothes and bread under warrant of legal sophistications and the morbid moralities of war because they did not have sense enough to mass their forces for the exploitation of natural resources. There are rich fields and glittering palaces hidden in unexploited nature and in the fallows of the mind under the briers of ancient fears and frauds. Up to this moment there has never on earth existed such a thing as a class or a social system organized for the purpose of producing wealth. All classes and systems have heretofore struggled for the control of the product and have not set themselves to the creative task. We shall escape from poverty and war at a point a little beyond the moment when the production of wealth becomes the direct aim of some great agency. On the other hand, the world will continue to waste its strength under the inexorable law of exploitation until we escape from the illusion that men can act in masses for purely idealistic or metaphysical ends."

The Radicals and Reds think they can get more by changing the present order, and of course the conservatives think they can get more by keeping things as they are. They both,

however, are struggling over a re-division of what has already been produced.

Religion, on the other hand, is the only existing agency that ignores what is already produced and challenges the world's attention to the need and obligation of constantly producing more.

In the great new day which is just dawning, the Church, in my judgment, will cease building shrines of stone and gird herself for greater and more fundamental tasks.

Mr. Babson says: "As the Church has blazed the way, in the past, for schools and hospitals, so in the future it must blaze the way for great new business systems. It must point the way both to conserve and develop the nation's greatest resources. It must direct and compel men through spiritual pressure to operate model mines, model factories and model farms. The great experimental stations and laboratories of the world should be endorsed and encouraged by the Church. The Church will be supremely interested in these things because of her passion to lead people out into a healthier, happier, and more prosperous condition of life. As up-to-date churches now have their nurses and in some instances doctors and lawyers, so then they will have their artists, artisans and engineers."

The Church's New Proclamation

So far as man can discover there are only two known sources of human power in this universe. These are personal profits and religion. Or in other words, capital and character. The present system of economics and government is based upon the personal profit or capitalistic plan. This system is fundamentally incorrect and therefore must ultimately be corrected. Vested interests are to be readjusted and made to count in terms of service instead of in terms of profit. The teachings of Jesus must become the laws of finance, industry and commerce in this new world. The question that grips the soul is: "Will the Church lead or follow in the launching of this great new economic order?"

We see clearly that the production for profit system is antiquated and doomed and in its stead must be substituted the production for service system founded on the Golden Rule and of which the Church of Jesus Christ is to be the sponsor and defender.

I profoundly believe that a Church possessing the spirit and passion of democracy, internationalism and social justice, dominated wholly and absolutely by the spirit of the Christ, having a sufficiently vigorous ministry with a sufficiently comprehensive vision backed by a tremendous conviction and the courage to carry that conviction over the top in marvelous victory, will ultimately lift Christ to the place of vantage where He can dominate and direct the life of the world.

This means that the pulpit must deal with life as it is and as it ought to be,—and life in all its aspects and experiences. It means that all endeavor, activity and experience of personality must have as their final aim the promotion of the Commonwealth of God. Personal happiness, personal gain and personal growth are legitimate, but must all be instrumental in the social and human good as embodied in the Kingdom of God.

The Church must therefore promote the following principles as basic to a Christianized civilization:

1. Liberty of action defined in terms that are human and social and not individualistic.
2. Sacredness and perpetuity of personality as conceived by Jesus.
3. Ownership only as a result of creative and necessary service to mankind.
4. Compensation only for activities that promote general welfare.
5. Economic, political and diplomatic forms of life embued with a passion for the moral and social ideals of a co-operative Christian order of which the personality of Jesus shall be the directing agency.

The Church should therefore be constituted or organized including specific types with typical programs, each type having a staff of specially trained Christian workers to deal with and cultivate the whole life of mankind and the whole community. It must become the source of the highest intellectualism, the finest moral passion, the noblest humanitarianism, the divinest enthusiasm for a democracy—economic, social, religious, as well as political. It must minister to the various experiences of humanity and supply men with incentives omnipotent as God and eternal as Christ. Religion must become not only a personal experience but a social and economic asset. Regeneration will not be only a mighty necessity but must be expressed in terms of passionate service to a sobbing, suffering, sinning world.

We see how shallow is the creed of the socialist, syndicalist and communist who believe that a mechanical adjustment of the forces of production and distribution will solve the social problem. Whatever may be the final economic and political form of life we are sure,—if it is to be Christian,—it must embody the divine, human and social ideal of Jesus, the commonwealth of God realized on earth among men and peoples and nations. The final test of process and goal will be their ability to produce not wealth, but men and women of ideal Christian character.

A DEPARTMENTALIZED CHURCH

Mr. O. J. Bowman

Director of Religious Education and Music, St. Paul's Methodist Episcopal Church, Toledo, Ohio

Late in the year 1905 a group of men in a Chicago church determined that their young people needed some sort of special activities planned for them and carried on within the church building itself. Their young folk were finding their physical culture in the Y. M. and Y. W. C. A., their sociability in their homes, etc., until many of them had little time or interest in the things of the Church. With this very hazy conception they called the speaker, who was at that time a Y. M. C. A. physical director and ex-school teacher, to come to them as Pastor's Assistant.

They had tried the Assistant Pastor idea and found that every efficient man they put in such a position was soon called away and installed in a church as pastor and whatever program they had tried to build around him fell into ruins. It is obvious that any successful man trained as a preacher would desire and soon procure a pulpit for himself.

As time went on the speaker was known as Young People's Pastor,—down through a series of titles until some one discovered or invented the name, "Director of Religious Education."

It will be seen that this idea of such a program originated in the minds of a group of laymen who felt that the social, recreational, physical and educational interests of young people were, under the old regime, competitors, if not actual enemies, of his religious interests, so-called. As it became more and more evident that religion is not a thing apart from practical life, but that it is all of life, the vision has begun to dawn upon people that the Chuch should not only control, but should furnish various activities in answer to these different appeals. For some time the mere satisfaction of these social and recreational and other needs by the Church seemed sufficient as an end in itself; but gradually churchmen are beginning to see that this work must be in the hands of people who are not only proficient in their training of the young along the lines specified, but who will use the personal contacts so formed to lead those in their charge into a definite Christian experience and service.

The Sunday School, the prayer meeting and the services of worship have no stronger advocate than the speaker. There is not in this presence any individual who has deeper convictions than I upon their necessity and upon their ministry,—the place of which nothing can ever take. But I also know

that these services appeal most largely to only those who have considerable religious experience already, and that the vast body of people, commonly spoken of as "the world," goes on scarcely knowing that the churches exist, and most certainly not feeling their direct influence, although owing to the Church all the progress and uplift which make life worth while.

The necessity of methods and means for meeting the needs of a full-rounded life and the using of all possible legitimate appeals to bring folk into the atmosphere of the Church, is perhaps granted by all here.

The Church Has Been Asleep

Had the Church long ago awakened to her duty and privilege there would never have sprung up the many agencies which do social, recreational and relief work, etc., but stop short of the religious, evangelistic appeal. Most of these organizations draft from the Church money and workers and frequently duplicate effort by recruiting their activities largely from folk already in the churches, instead of going to the unchurched. Christ used all these appeals to draw people to Him and it is my conviction that His people should be so using them now.

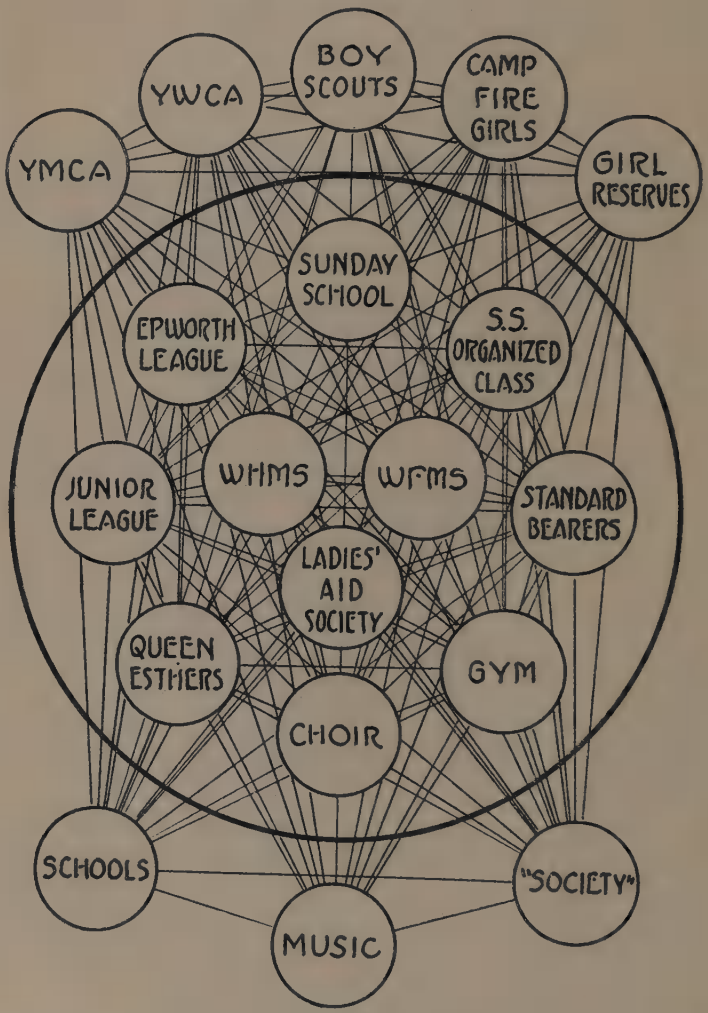
But these institutions of which we are speaking are non-church or inter-church and are, therefore, handicapped because their governing boards, representing various sects, confine the workers to a program so general as to stop short of evangelism because of the question, "Which denomination shall the convert join?"

So lists of names are sent to churches, giving the preferences of such of their members as indicate them and for lack of personal contact between pastor and such material, little is accomplished. If the activities of such organizations were carried on by and in the churches, giving them as many trained, well-paid workers per capita of membership as these institutions have, the Kingdom would be much more rapidly advanced.

Still more deplorable is the rapidly growing "civic" control of recreation, etc. By taxation, money is raised and spent lavishly, under trained leadership. And not only is there no attempt at religious training, but Sunday is made a day of sport. The Church must do her part in all these lines. It is not enough to say "Don't"—we must offer a constructive substitute, just as interesting, more worth-while, and of such a nature that the approval of our Christ will be upon it.

Space forbids recording all the organizations in or out of the Church. The radiating crossing and recrossing lines represent the various duplicating appeals as per chart on page 26.

The FULLY ORGANIZED CHURCH



Local conditions will modify groupings, number and order of appeals, etc.

Multiply this picture by all the organizations and by all the various needs of the "Fully-Organized Church" and you get an idea of the situation where every one is turned loose to organize in and outside the Church for any and every conceivable purpose.

The Joy of Personal Contact

It is because I know the need of the world for Christ and because I would give up all else for the spiritual ministry of the personal Christ, that I have refused ordination and have dedicated my life to the ministry of satisfying the social, the physical, the recreational, the mental appeals, with the distinct and ever-present and single purpose of using every bit of influence gained through these contacts to lead the individuals to Christ and into His Church.

For me, such a line of endeavor has this advantage over the pulpit, that I come in contact individually, not in audiences, with a larger percentage of people not actively Christian. Besides this, such a worker is ministering to desires already possessed, and beginning there can, step by step, lead his people to see that there is only one chief and great necessity,—only one real and permanent satisfaction, and that is Christ. For this ministry God has prepared me and to it called me definitely.

Perhaps it would be well to discuss the Departmentalized Church both negatively and positively. In this, of course, there is room for great difference of opinion. Therefore, in order that I might treat this subject from a broader viewpoint than mere personal experience, I have written to more than forty leading laymen and ministers of four denominations and gotten their reactions on this subject—"What Is a Departmentalized Church?—The Need of It and Its Government."

What the Departmentalized Church Is Not

With this consensus of opinion I would most emphatically say that a Departmentalized Church is not what is commonly referred to as "A fully-organized church," which seems to mean a large group, or rather, collection of independent organizations with conflicting and duplicating appeals for money, time, energy, and loyalty—each one developing a type or consciousness which makes it practically exclude all those who have not the same sort of development,—mental, social, etc.

We cannot, in the time allotted for his paper, do more than suggest the difficulties at this point. They are most certainly well known to all of us.

The "Sunday School consciousness," to which nothing matters but the Sunday School, which would have the Sunday School control all the social life, missionary instruction, Bible study, recreation, and everything else. This, of course, means that the door of entrance into social activity, Bible study, or what not, must be through the Sunday School. Our Young People's Societies take the same ground and desire to control all of these various appeals. So do all other organizations.

In meditating over this paper I at first thought to attempt to list the various societies in a fully-organized city church, each with its own officers, raising its own money, and disbursing it; each feeling itself more important than any other organization; each attempting to satisfy for its own membership all needs—social, devotional, etc., and worse than all, each so zealous in pushing its own claims, as frequently to cause so much friction as to make it impossible for the Holy Spirit to do His work. But you know the fully-organized church, so-called; with one example we will pass to the discussion of a Departmentalized Church,—what it is.

For this example, then, we will take a group of teen age girls; they are organized for Missionary study and giving. At their very first meeting they plan for a sociable and a drama or other entertainment to raise money; they plan their recreational features and competition begins to get every teen age girl, whom they consider eligible, into their organization. If this society be Home Missions, it must be duplicated for the Foreign work. I have known a church where to begin with, teen age girls of our Foreign Missions group were frank to say that they did not care to play basketball on teams with girls from the Home Missions group, and vice versa,—so great had become the friction caused by these competing interests.

In short, there has grown up around the varying matters of sociability, Bible study, entertainment, missions, devotions, worship, etc., groups originally drawn together for some one of these purposes, but rapidly taking unto themselves all the other appeals until they have become little churches, so to speak.

Persons who do not happen to affiliate with any of these varying groups, either on account of the fact that the group-type may not appeal to them or because they have not been invited, simply do not find any point of contact at all.

Some Unfortunate Results

This condition of over-numerous organizations has gotten to such a place in the large city churches that (1) there are not enough efficient leaders to go around; (2) that so many

appeals for money are made that our giving is not well-systematized—people rate their giving more by the number of times they are asked than by the amount which they give; (3) that group-consciousness has developed until the various organization memberships have become types who perpetuate plans and ideas which militate against growth and advancement; (4) that many people do not catch hold anywhere except in the public services and so drift away; and (5) worse than all, unwholesome competition and friction is engendered.

A Personal Testimony

When first attempting this line of work it was agreed by the official men of the church and myself that all these activities should function through the Young People's Society. We soon found that only those already interested in the Young People's Society, plus a few others whom the newness of the movement interested, ever took part in it. We said then it must function through the Sunday School, and we made the individual classes gymnasium units, social units, etc. This meant that those who didn't come to Sunday School and wouldn't, to start with, come to Sunday School, had no benefit from the work. We even carried this so far that I was not allowed to admit to gymnasium classes people who did not atend our Sunday School; this was exactly as if a department store would instruct its clerks not to sell to anybody but regular customers.

The parable of the new wine in old bottles—the new patch on an old garment, is very fitting here. We can never hope to succeed by attempting to have these newer activities function through the old organizations. Their methods, personnel of membership and their group consciousness have "taken a set" and we will only cause friction and burst the bottles and lose the wine—the new patch will shame the old garment.

After all this experience I have come to the place, and I think this is final, where I can see a Departmentalized Church. I am neither a prophet nor the son of a prophet, but I have experimented with this plan and others have experimented with it, and wherever it is possible to pacify such leaders in the local church as have this over-developed consciousness of League or Sunday School or Missions or what not, it has worked out to the enlargement of every organization and of the reduction of friction to a minimum.

The Church has learned the necessity of budgeting its finances; it is high time that it budgeted its activities and appeals.

	Junior Dept. of Church 9-13	Teen Age Dept. of Church 14-19	Young People's Dept. of Church 20-35	Adult Dept. of Church 36 +
Recreation				
Social				
Entertainment				
Drama				
Physical				
Educational				
Music				
Bible Study				
Conversion				
Devotional				
Worship				
Training				
Finance				
Missions				
Community Service				
Personal Evangelism				

The outline herewith is not arbitrary; the order of the appeals set down is not meant to be particularly logical nor complete nor free from duplications; the age-grouping suggested is subject to modification, but the idea is that the teen age people be organized into a group; that the 9 to 13 year olders, whom we call Juniors for the lack of a better name, be organized into a single group; that those from 20 to 35, approximately, who like to be called the College group; and those above 35 the Adult group, be similarly organized; the little children 8 years of age and under perhaps do not need any group organization. Local conditions and necessities will certainly modify these groupings. But the various activities should be put through each group as a whole and not by making special organizations for each activity.

An Illustration In Point

For sake of illustration, I will deal with the one department,—the Junior Group, 9 to 13 years. On Sunday at the Sunday School they meet under various teachers (or under one teacher) for Bible study, primarily. There will be some devotional service in this connection and once in a while some social life. There is danger at this social life and recreational point, however, when the classes are units, as some teachers can entertain more frequently and elaborately

than others, and it is this class spirit we are trying to avoid. These Juniors are called out during the week,—the boys one time, the girls another, for physical culture; both sexes are called out together Saturday morning or some afternoon as local conditions may determine, at which time they have their devotional meeting, where they are trained to pray and to speak on a topic. While they are at this meeting, any special music or entertainment may be practiced and necessary social life given, to which their teachers in the Sunday School can come if they desire.

The chief business of a Sunday School teacher, however, in a Departmentalized Church, would seem to be the teaching of a lesson, leaving social and recreational features, largely, to be carried on by the age and sex groups under the paid worker. Mission study, etc., can be introduced under the proper leadership at this week-time meeting of the Department. It is readily seen that while the children are in the church building, by careful foresight and planning of work, they can receive instruction and training along all necessary lines. This group should either have its Junior Church or be taken by their leaders into the worship services conducted by the pastor.

The chief point is that all the boys and girls of this age, from whatever point or through whatever activity they are enlisted, should be so organized into one large group as a Department of the Church that they will all feel their responsibility to all the activities planned for them. As it is now in most instances, the gymnasium is ministering to one group of children, many of whom are not in Sunday School, or Junior Devotional Meetings, much less Mission Study Classes.

I most emphatically state that the trouble in introducing such a regime will absolutely not be with the children, but with the volunteer leadership of these multitudinous organizations now in existence. But in every case where the budgeting of activities has been actually tried, it has infinitely more than justified any difficulty in installing it, and has multiplied many-fold the numbers and the efficiency.

Such budgeting saves the time of the individual and yields itself readily to any modification necessary to meet the demands of our present statistical report system. For example, our missionary ladies are held responsible for certain missionary organizations among the children of this age-group; they must report so many members having paid dues, and certain officers among the children. These missionary organizations are to meet but once a month and it is a very simple matter for them to take all or a portion of one of these regular weekly meetings of the children and organize it to suit themselves, getting the benefit of the

habitual weekly attendance of the children as against spasmodic monthly meetings. Experience has proved that the children welcome such an arrangement as do their parents, —the only difficulty being to get the volunteer leadership to really see that it is to their advantage to so co-operate and not to feel that they are being robbed of their prerogatives. In fact, all the difficulty that arises in departmentalizing a church comes from the inability or unwillingness of those previously in places of authority to catch the vision and to be willing to co-operate by surrendering certain phases of activity and increasing that phase for which their particular group was really organized; one illustration of this will suffice.

A Plea For Co-Ordination

Such churches as are here represented with their seven-day-a-week programs should most certainly be open regularly one night a week, widely advertised as a bid for strangers of the so-called College Group—20 to 35 years, approximately. From time to time varied programs of Bible study, book reviews, current topic discussions, lectures, debates, etc., followed by a well-planned social hour should be conducted.

If this is being done why should organized Bible Classes and Epworth Leagues, etc., who are making a drive for young people of this age-group not agree to co-ordinate the social phase, missionary phase, recreational phase, with this group? The Bible Classes could then accentuate their Bible teaching on Sunday and not take so much valuable time for so-called business; the Epworth League could make its Sunday night Devotional Meeting a real training ground. Both the Bible Classes and the Leagues would bring into their teaching ministry and training ministry, respectively, far more of these strangers through such a policy. It has proven so wherever tried. Organization can be so worked out for the sake of reports, that the identity of each would be preserved.

But for a long time various organizations have gathered together groups in a set type with a strongly developed consciousness of answering all needed appeals through various committees patched on to the same group as modern ideas have increased the visible varieties of work needed, or creating a new organization to satisfy each new appeal. Our young people's organizations, for instance, are attempting by adding departments and committees, to take care of the demands for recreation, physical culture, week-time Bible study, etc., etc., ad infinitum, forgetting that they are working the same little group to death, and by their insistence that all such appeals come through their own organizations,

paralyzing the outward grasp for new material. Besides this the members cannot possibly find leadership to function well in all these directions, with the result that the work is poorly done and many needed activities are not even attempted, though there are committees nominally created for such purposes. Worse than all, the membership becomes one type and their methods become crystallized, and progress ceases. The Sunday School is doing the same thing and so is every other organization.

Budget the Activities

To sum up my vision of a Departmentalized Church, I would say divide all your constituency into appropriate age-groups; the social, recreational, physical, musical, devotional, missionary, service, worship, and evangelistic efforts to be budgeted and put through these groups, each as a whole, except, of course, where the sexes should be separated. Bible study and some educational features may need these groups sub-divided into classes of one sort or another. But the essential feature of the whole thing is to make every individual feel, through his Department of the Church his loyalty to every activity which is planned for him and to so budget these activities as to save his time, money and effort. This could only result in reducing competitive friction to a minimum, the lessening of type-consciousness, the enlargement of interest and attendance upon every co-operating organization and particularly upon the services of worship.

The Church is the unit. Every individual needs all these appeals satisfied. Most certainly it is impossible to have a complete organization with officers, committees, monies, etc., in answer to every appeal which ought to be made in the modern seven-day church. Just as surely is it impossible to make all of these new features function through old organizations which have taken a set both in type of personnel and method. To make and save the seven-day program, we must so departmentalize as to interest all types in all activities as far as it is humanly possible.

The Personal Element

Now comes the question of workers—their training and government. There is no question but what such a program demands trained leadership and sufficient equipment; the latter is a matter of money; the former is a question of personality and government.

The quality of work done in the Church must compare favorably with that done outside. To prove this we need go no further than our Sunday Schools where so many of our teachers are failing miserably because their pupils com-

pare them so unfavorably with the better-trained day school instructors.

These extra workers must not only be proficient in the lines for which they are chosen, but should be people of as strong personality and as truly called to an evangelistic ministry through such points of contact as is the pastor called to win souls through preaching and pastoral work. The policy of using part-time of young people to instruct our various classes in different subjects and have their relationship end there is a great fallacy, because it is the person who leads the classes that forms personal contacts through which to do the instruction necessary and the evangelistic work which we all know is the thing for which the Church of Jesus Christ must exist.

If the workers have not the desire nor the time nor ability to follow up these contacts, the real thing for which the seven-day program exists will be lost. Such contacts cannot be transferred. For example, the worker who leads the boys on the gymnasium floor is the person who can efficiently speak to them individually about the things of Christ and His Kingdom, and the Church must learn that a conversion brought about through personal contact of a consecrated gym class leader is as valid as one made in a prayer-meeting and just as likely to eventuate in active Christian service, and finally in attendance upon the very prayer-meeting and worship services themselves.

We must cease looking upon these more lately introduced activities as toys and amusements—mere feeders to the Sunday School, League, etc., mere places to gather a list of names to be turned over to some one, virtually a stranger, to be evangelized. The leaders of the activities must do the evangelizing and place these recruits in the Church where they may become a part of it and become interested in all its work and know all its workers.

Trained For Personal Service

A plan I have used effectively is to choose suitable individuals as volunteers and train them for personal evangelistic work, and place them in various activities wherein they can excel and have them do, unadvertised, this speaking of Christ and His Church in natural conversation. Every attendant upon any meeting is definitely so assigned and approached by such workers. For instance, a consecrated young woman in a young woman's gym class will bring in and lead to Christ many young women if her attention is called to the duty and privilege and she is trained to do it effectively. But she must be a success as an athlete, too, or her influence will be lessened. The best part about this method is that not only is the much-needed work done, but

the doers become permanent soul-winners. This was the method of the Apostolic Church. We are neglecting our training ministry, limiting our evangelism to the efforts of paid workers and cheating volunteers out of their privilege of such service.

One young woman in a church where it was my privilege to labor, a telephone operator, brought over a dozen persons into the Church in three months; and all the personal workers so used produced over three-fourths of the entire number of recruits to Church membership during my stay there. The percentage of conversions was even higher. This was the more readily done because they were dealing personally with companions and with those not already Christian, rather than depending upon public mass speech to crowds of Christians and casual listeners.

The Church as a Whole

We must look upon the Church as a whole; this is the very essence of the idea of a Departmentalized Church instead of a federation or a common meeting place for a number of little organized groups,—a collection of "scraps," of two sorts.

This brings us to the most difficult question of all:—the question of the government of such a group of workers. With full knowledge of present conditions in our denomination along the line of church government, I am going to present, not my vision from any personal angle, but as seen through the eyes of numbers of volunteer churchmen whose time, energy, money, and prayers have done as much to make the Church what she is today as have the energy and consecration of paid workers.

We must remember that whatever form of government we may have, in the last analysis the laymen rule the Church. No person, whatever his title or position, gets real and lasting power with men except by influence of personality evidenced in ideas, ideals, and ability to produce results.

Every business has a head; every church must have a head. And in each case that head must be an individual or Board of Directors or Committee with a chairman who does none of the work himself and can therefore be impartial and free from rivalry.

The Y. M. C. A. has learned this lesson and has proved that the policy is sound, of having a General Secretary who is a manager, but does none of the departmental work at first hand. Whenever in smaller institutions the so-called General Secretary also functions as Physical Director or Director of Religious Work, etc., he is prone to set aside the needs of other phases of work to make a larger place for his own.

Whenever the Church is ready to have a Manager or Executive Secretary who shall co-relate the work of the Ministry of Preaching, of Finance, of Music, of Religious Education, of Recreation, etc., etc.,—very good, indeed. Until then an Officiary selected in a more democratic way must function through committees with lay chairmen who shall have such power and oversight as to co-relate the work, giving rightful consideration to its every phase, and seeing to it that no one worker seeks to dominate the rest.

Educated Leadership Essential

For all your workers you must have persons of education and personality. They should be as proficient in their lines as the pastor in his, and if they are worth employment, must have an equal opportunity of initiative and success. Worthwhile men will not otherwise take up or stay in such a work. While perhaps the introduction of extra paid workers besides the pastor into our churches has focused particular attention upon this question of church government, I want to state that even where the pastor is the only paid worker, the need is just as great for lay control. This is true not only for the sake of the work but even more so for the sake of the pastor *himself.*

On account of their inherited awe of the priestly office, laymen will not carry their constructive criticisms to the ordained man, and unfairly leave him to feel that his hold upon them and their sympathies is complete, until an undercurrent of dissatisfaction develops and makes it impossible for the pastor to do his work or eliminates him entirely. And no one is more surprised than he,—I say this is unfair to the ministry. A recent article in *The Episcopal Churchman* deals with this situation and says frankly that for his own sake the pastor should be given this frank, Christian, prayerfully-considered, constructive criticism. I could multiply instances of where laymen have withdrawn their support of finance and service from the Church or have remained in it as lukewarm or covertly critical members, to the great detriment of the minister and of the Spirit and of the Kingdom. This lack of friendly constructive criticism, this lack of oversight of the work of church workers leads to this fact, that we must make our own work and then do it, with no one to direct or urge us forward. Is there any other profession in which so many men fail to reach the highest possible personal usefulness of which they are individually capable?

I want to bear witness here to the fact that as an unordained worker I have been the recipient of the confidences of many thoughtful Christian people who felt free to come to me with friendly criticism of my work or personality and to whom I owe much.

Again, the laymen would be more vitally interested if they were being trained to think and work instead of merely listen, and the policies of individual churches in music, religion, education, etc., would be permanently progressive instead of in a constant state of modification to meet the views of rapidly changing pastorates.

The body of church members is permanent and theirs is the right to choose what changes are needed in the policies of their work. If any leader can not put in his plans by virtue of their worth, both they and he can only fail.

And this officiary must be so constructed that it will not only hear annual reports from, but actually govern every organization that operates under the name of the Church. No Sunday School, or class, or League, or what not should be turned loose haphazard to run its own affairs.

A Seven-Day-a-Week Job

My work keeps me day and evening seven days per week in the church and I cannot but see that many activities are inefficient and that some phases are so conducted as to be actually detrimental. We need closer oversight by more people, layworkers, trained and faithful.

Some people say the way to the future government of the Departmentalized Church lies through a differently educated ministry—pastors to be trained as managers of these multiform organizations and activities. Regarding this I think there are the following objections: (1) You would still be thinking only through one type of mind and from one angle of vision; (2) You would be further limiting the time and energy of the ministry, which is already overburdened to such an extent that study and meditation and pastoral work must be slighted, and this, too, when, as never before, the people in the pews are educated and informed and think for themselves. Rather let preachers prepare to preach and pray and serve the sick and needy more than ever and let the church remove from them all responsibilities other than these,—let them be pastors. Never in the history of the Christian Church has there been so universal a cry for stronger preaching and more active shepherding of the flock.

To the pastor belongs this great privilege of spiritual nurture and sympathetic counsel of the people and by all other phases of work his sphere is enlarged and his success increased. Let him be relieved of the other duties.

Our Vision

Here, then, is our vision: The Church—the Unit, departmentalized according to age and sex groups; each individual finding an adequate satisfaction for every need and interested in every phase of activity; the work to be done emphasized rather than the organization which does it; the activities

grouped so as to save time, energy and money and so as to eliminate group consciousness and inter-group friction; with trained, consecrated paid leaders, as needed, all working as brothers; none seeking to rule but each using his particular talents to the same end—the saving and keeping safe of God's children—"a diversity of gifts, but the same spirit." And the whole governed by a laity properly trained and organized so that every phase of service attempted shall have its proper emphasis and nothing shall be done poorly or in a manner that shall be displeasing to our Christ, the great head of the Church.

Fellow workers in the vineyard of the Lord, let us all pledge our allegiance anew to our Master, Christ, and in His name win our power of leadership by virtue of the power of His Spirit in us.

DISCUSSION

Rev. George L. Nuckolls
Pastor St. James Methodist Episcopal Church, New York City

The eager quest of the Christian Church is for some sure means of emphasizing and increasing the impact of its message upon the life of the world. As indicated in Mr. Bowman's paper the departmentalized church moves us toward this means in several ways.

First, it releases a wider measure of the pastor's time and talent to the supreme task of the ministry. The additional tasks imposed of an administrative and executive nature will not require anything like the time the average pastor now spends in ineffectual effort to spread his attention over an unorganized church, suggesting program, hearing reports and giving expert counsel in a dozen fields of church endeavor.

The second point emphasized in favor of the departmentalized church is that it recognizes and utilizes aptitudes of people for particular types of service and brings to light and power hitherto unsuspected possibilities of leadership. It is manifestly unfair both to the man and the work to expect a pastor to initiate adequate programs for every phase of church activity and furnish methods and inspiration for carrying them through. The departmentalized church assigns responsibility and authority thereby developing competent leadership from paid and volunteer workers.

The last and strongest argument advanced for the departmentalized church is that it not only recognizes its obligation to serve the interests and needs of the whole life of the people, but through serving these interests and needs it establishes a contact by which the chief purpose of the church's program is accomplished in bringing the individual into personal relationship with Jesus Christ.

The question as to whether the ministry of the departmentalized church is spiritual is readily answered in a con-

sideration of facts. The ordinary church with a program of activities confined chiefly to Sunday has its "belt off the wheel of the people" nine-tenths of the time. This is true concerning those who attend its services. A larger majority of the people, however, do not attend the Sunday services and with these this type of church has no contact. It would be highly interesting to consider the conclusions to which we would be forced by a statistical statement covering the people whom we do not reach in our services. If, in a community of 3,000 constituents, that is, people not belonging to or attending another church, the services of a church are reaching only 500 people, it is quite clear the development of the life of the church and the need for community service transfer statistical emphasis from the 500 present to the 2,500 absentees. The church that is not departmentalized usually has no program to reach the people not attending its regular services.

A survey of a section of one of our large cities revealed that in the territory surveyed there were seven Protestant churches. Although there were thousands of people living in the territory surveyed, the seven churches combined had a membership of less than 500 residing in the territory in which they were located. Not one of them had a program of community service. One of these churches inaugurated a program based on the needs and interests of community life, organized by departments and during the first year of its operation this program added 245 persons to the membership of the church, more than had been added in the five years preceding.

Over one hundred of these 245 were brought into the Kingdom following contacts established and largely developed through week-day activities. Such results can leave no question as to the spiritual values of this program.

When approximately eighty-five per cent. of those who come before our juvenile courts are brought there for something done between the hours of 3:30 in the afternoon and 10:30 at night, the period for which no Christian agency is assuming intelligent responsibility, the church is compelled to a ministry serving the community during these hours of strategic opportunity.

The departmentalized church recognizes that seven hours on a week-day may be as valuable or even more valuable than seven hours on Sunday because of the wider service possible in the week-day program.

The organization of the departmentalized church will vary with different fields and situations.

The all important question is not "Who will occupy positions of authority," but "How can it best serve its community."

The high calling of the Christian Church is not to fortify ecclesiastical or lay claims to primacy of authority but rather to bring the world in all its life to a new vision of God through its ministry in the name and spirit of Jesus Christ.

THE REASON FOR FRESH AIR WORK AND ITS RELATION TO CHURCH AND HOME

Rev. Amedeo M. D. Riggio

Pastor Jefferson Park Methodist Episcopal Church
New York City

What a man says is important.
What he does is character.
What he is, is vital.

Health

The demand for health is as strong as that for life. To live and live long has been the problem, and how to live happily has been the desire, of ages. Life may be hard and full of trouble, nevertheless, man will cling to it and try to prolong it as far as possible. Love of life is inborn in every creature and the struggle for existence is due to it. William James once stated that "simply to live, breathe and move should be a delight." This is true at present only, or chiefly, with healthy children.

Dietetics aim to teach us how to eat so as to be healthy and live economically.

This is one of the big problems here on the East Side of New York City. Many children are in the mal-nutrition classes at school, and naturally are not fit to do the proper mental work expected of a normal child.

The second big problem is the crowded condition of the many tenements in the Harlem District.

Picture, for a moment, a city block with *three thousand* people living in it, where an average of four live in rooms 9 x 12 feet. The windows of these homes look out on back yards that are actually filthy. Refuse piled up high in broken receptacles has been scattered about and playing in this filth are about twenty sickly, dirty cats, and with them the children of these tenements, who, lacking a place to play, seek these hideous yards.

Is it surprising that such diseases as diphtheria, typhoid fever, scarlet fever and tuberculosis find in these homes easy victims? Small, under-nourished, listless children—a glance at them would reveal the fact that Nature is fighting against Death.

A serious trouble in this congested district is evil of many kinds which undermines the physical and moral life, a condi-

tion which is appalling and a written description of which could give but a faint idea.

The children, the ones most worthy of our love and compassion, are the greatest sufferers in such an environment.

The Church

One hot summer day when even the flies seemed listless in their buzzing and loath to bestir themselves, when the odor from the barges in the river piled high with the city's refuse added to the suffering of hundreds of little tots who were crowded on fire-escapes, in hallways and in the streets, seeking what should rightly be theirs—fresh air and relief from the heat—some of them fighting for a place in the wake of the city's water-sprinkler, hoping to get a shower bath, the words of the great prince of modern pedagogy, Enrico Pestalozzi, came to us: "Save the children: save the children!" The Church, true to her calling, asked God to send means by which she could alleviate some of the suffering.

The answer came in the form of a Fresh Air Home in which to care for some of these poor children and their mothers of the Jefferson Park Parish, thus giving them a new lease on life. That will be a permanent blessing to those who enjoy the privileges of the Home through the generosity of friends who through Centenary funds and individual gifts make it possible.

Ten Days' Vacation at Long Branch

Have you ever seen a caged bird set free? Did you notice the extreme joy he showed? This is the first feeling of the boys and girls as they arrive at Long Branch. The jitney bus has hardly stopped at 142 Ocean Avenue before the fifty or sixty children, fairly tumbling out, begin pushing, pulling, rolling on the grass and performing all kinds of antics, thereby showing their great delight. The house and surrounding grounds is to them a fairyland. The smile of welcome from those in charge, the well-ordered dining room, the pleasant parlor, the white beds in the dormitories add joy to their enthusiasm.

This is when the fun begins. Do they know what to do? Do they return thanks at mealtime? Do they behave properly? Do they know the meaning of "Thank you" and "If you please"?

Certainly we cannot answer these questions in the affirmative the first day; but the patient teaching of those in charge has found a ready response.

One child said, "What, eat three times a day? Ten days —thirty meals—a bed fit for a king—so white and clean—and I can see the ocean when in bed."

Each day brings added joy—the plunge in the ocean, the trip to the woods, the games on the lawn, and finally the farewell party which, although enjoyed by all, brings sadness to those in charge, for then it is that the children wonder and question why they must return to the hot city. Many cry when their time is up. One little boy said: "Please don't send me home to sleep on the fire-escape." Another boy, almost blind, said, "Only let me stay longer: I'll sleep on the grass and eat but one slice of bread a day." And so a party finally comes to an end.

"Everything good is in Long Branch
I don't want to go home.
Goodbye, little house, goodbye!"

Having attended one of these parties, the Rev. J. Mercer Hunt wrote in his Church Bulletin: "It would be difficult to over-estimate the splendid work which the Jefferson Park Methodist Church is conducting at 142 Ocean Avenue." And the Rev. William Blackman said: "Every child is well fed and the atmosphere is that of a big family. I am very much impressed with what I have been able to see."

Impressions on the Child

Undoubtedly the hundreds of children that come in contact with the Fresh Air Home, not only receive the physical benefit of God's pure air, but also the Gospel of Salvation is brought to them, through the morning prayer, the evening Bible Story and song service which unfold to them the great teaching of the Son of God. The Sunday morning Sunday School and church service is attended by all and is an inspiration to them. Their attentiveness and interest brought the following comment from the pastor of the Simpson Methodist Episcopal Church of Long Branch: "Each Sunday these little people attend Sunday School and Church. I never saw better mannerd children in any congregation."

A Just Question

What are the future tangible results? Does all this pay? Most emphatically, it does! It pays because it impresses on the mind the important fact that the Church loves humanity and is ready and willing to serve. The erroneous conception of a theocracy so high up that it cannot see and feel the need of the poor and lowly is shattered by the ever ready hand, willing to help, with only this thought in mind, "What can I do to serve my Master's children?"

Next is the satisfying result in the application of the Gospel to home life. The immigrant, forced into a crowded

district of a new country, with a new language, devoid of all traditions that were dear to him in his own land, and with one thought firmly fixed in his mind, that of solving his economic problem, does not concentrate his thought in the home life, and he considers himself as a tent dweller.

The well ordered Fresh Air Home revives and develops an intense desire for a cozy corner, and gives to the missionary in the winter months that follow, the opportunity to foster this ideal, deepening the thought in becoming a real and essential part in the life of this great nation.

The Bible and Home Religion

This beloved source of civilization, herald of God's love, is unfortunately unknown to many. But the Bible Story emphatically told by the enthusiastic workers at the Fresh Air Home, has created a desire to know more of it, a desire so great that last year one hundred and seventy-five children were regular readers of God's Word.

The Scripture verse: "A little child shall lead them," has been proven true in many cases. A little girl, just returned to her home from Long Branch, seated at the evening meal, folded her hands and quietly waited. Her father rudely asked her what she was waiting for. She replied, "Don't we have to say 'Thank you' to God?" A tender cord in the father's heart was touched. He said, "Will you say it for us?" Then she repeated the prayer she had learned at Long Branch, and since then prayer is offered daily in that home.

The Word "Protestant"

This word, in the minds of the Italian women and children, is synonymous with "hell," but the daily Christian life and the personal contact with those in charge dispell all fears and doubts that cloud the minds and a strong and vital friendship is established that opens the avenues to the Gospel of Christ and breaks the barriers of inherited superstition.

All this can be verified by the increased attendance in Sunday School and church services and by the enthusiasm of the children who do all they can by selling papers, shining shoes and running errands, so that they themselves or their smaller sisters or crippled brothers may go to Long Branch in the summer.

If they could express their own thoughts they would utter a prayer of thanksgiving for the benefactors who, in the name of Christ, have brightened their sad, weary lives, and say, with Lowell,

"No matter how barren the past may have been
'Tis enough for us now that the leaves are green."

FREE MEDICAL DISPENSARY AND CLINIC WORK

Rev. Maurice E. Levit

Pastor Fifth Street Methodist Episcopal Temple
Philadelphia, Pennsylvania

I wish to present to you a line of thought concerning the Medical Dispensary as a valuable department of a community program of the Church. May we briefly discuss these points: 1. As a point of contact to the neighborhood. 2. The dispensary staff. 3. How related to the rest of the program. 4. As an opportunity for a direct religious appeal. 5. As a destroyer of race and religious prejudice. 6. As a saver of life and producer of happiness.

I tried to get expressions from the brethren in the work on the foregoing points but had little success. In consequence I am of necessity compelled to talk largely from my own experience and observation. You may not agree with me in my deductions, yet if in disagreeing we can get the best judgment of all here, I shall not consider my work in vain.

I. As a Point of Contact to the Neighborhood

I am sure that you will agree with me that all community work is contact work. When any new work is projected the question uppermost in the mind of the workers is "What group of people will this project reach and what effect will it have in making possible our approach to them?"

You will also agree with me that the underlying thought in all of our work is to find a natural approach to the people so that we might be able to present the claim of Jesus to them. Herein do we differ from the social settlement. To the settlement worker the class or club is the end of their effort. To the Christian social worker the class or club or other contact point is only a means to an end. And that end is the winning of that soul to Jesus if possible.

With this thought in mind you can readily see how invaluable medical work is in reaching families that we cannot reach otherwise. I have never been repulsed or received coldly by a mother or father who has come to our free dispensary with a little darling that is sick and needing the doctor's attention or the nurse's care. They forget that they are Catholic or Jew and that I am a Protestant minister. They forget that I am a devil whose one object is to ensnare their soul to destroy it. They remember that I am the Methodist Father, as they sometimes call me, and I have sent word out to the neighborhood to bring in the sick babies and children and, if they have no money, we will provide a doctor and nurse and medicine without charge.

And more than once I have had a grateful Catholic mother take my hand and kiss it to show her gratitude. Rev. Dr. H. K. Hilberry of Steubenville, Ohio, says, "With a multitude of

people the dispensary is the only point of contact at the beginning. These people have been exploited generally both by the Church and in business relations, or they are still bound at least by fear to the mother Church. The free dispensary breaks down all barriers, for these people love their children as we do and as we lovingly minister to them we stand as the shadow of a great rock in a thirsty land."

II. The Dispensary Staff

Turning to point number two the question naturally arises, "What kind of a staff is necessary?" Shall we have employed nurses? What about the doctors, shall they be compensated? Is it necessary that all the staff be Christians? The number of nurses that are necessary depends largely upon the extent of the work. One thoroughly trained nurse is absolutely necessary. This nurse must be a graduate nurse of the finest type. She must have the social instinct. She must have a great love for the people that she ministers to. She must have an understanding of their mode of thought and the impulses that control their actions. She must have infinite patience with their shortcomings. Not like a nurse that I employed several years ago. She came into the mission, after several hours of visiting in the homes of the people who were sick, and, throwing her bag upon the desk, exclaimed, "The dirty things, if they would only bathe themselves and clean up their homes they would not need a nurse and doctors." And I had to sit down and explain to that girl who ought to have known better, that the fact of the dirty bodies and the filthy homes was the very reason why we needed a nurse in the work. What a grand chance to win that mother's confidence. To gradually lead her into the knowledge of real home-making; to make a little corner of heaven out of what was really a little corner of hell. And finally, having brought health to the sick bodies, order to the sick home, she might have the blessed opportunity to bring peace to the sin-sick soul.

I have never had the good fortune to get volunteer nurses that were of any help to me. I find from experience that the only kind of nurse that is of any great use to us is the one who can command the best kind of a position in city or welfare nursing. The nurse that is employed at our center was for eleven years a City Health Nurse under the direction of the City of Philadelphia and during the entire period she was employed in the same neighborhood that we work in. The result is that every needy mother in the community knows, loves and trusts her. And I have to pay her as much as the city paid her to get and keep her. The only reason she had for changing was that our work offered her a chance to present Jesus as the Great Physician.

As to compensation for the staff doctors, I presume that there will be a diversity of opinion. The fact is that a paid

staff is beyond the financial means of the institutions that I know anything of. To begin with, it is not a matter of one doctor but of a staff of many specialists. Our own staff consists of a general medical man; an eye and ear specialist; a skin specialist; and orthopaedic specialist; a masseur. We hope in time to add a dentist to our staff. We could not begin to compensate such a staff. Nor do I think it necessary. I have found, through the years, that the medical fraternity were ever ready to respond to all calls made upon them and to render their services freely and gladly. There are generally two reasons given by physicians for volunteering to help in the dispensary work. The one is that it enables them to send charity patients to the dispensary and not have to take up valuable time during their busy office hours. The second reason is their real love for the poor and their desire to do what they can to relieve their suffering. At least these are the reasons that I have had given to me. I have found it best to select some good general medical man and give to him the authority and the responsibility of organizing a staff. Of course such a one knows the sort of plan I am following and organizes his staff accordingly. And having given the authority to a doctor and having employed a nurse that I have perfect confidence in I adopt the rule of putting all of the responsibility of conducting the dispensary upon the staff and keep my hands off. And let me say in passing that such a rule must be followed or you will not have a dispensary after a few weeks.

As to whether the staff shall be Christian, I should say "Yes." If, as we say, our motive for our community program is to bring the gospel to the ones we come in contact with, it is imperative that the bearers of the gospel message be not only believers in the Word, but doers thereof. We are the living epistles that are to be read and known of all men; and when our workers are able to bless by their ministry they must be able to say, "In as much as we do it unto you we do it unto Him that sends us."

III. Relation of Dispensary to the Rest of the Program

The question as to the relationship of the medical dispensary work to the rest of the program is a vital one and one that must be thoroughly understood by all of the workers. The medical work is so different from the rest of the program, and the nurse being a special worker doing a special task, that unless one is careful he will soon find that he has a distinct organization within the organization. And this often creates an embarrassment. Dr. Mark Kelly, in answering a letter from me, said, "We wish that our institution were large enough to make it possible for us to have a thoroughly equipped medical dispensary under our own roof. We think we should prefer, however, to maintain this clinic, not by ourselves but in connection with one of our hospitals. It is our experience that the Church

does well to use the public clinic to the fullest extent rather than maintain independent organizations."

I am afraid that I will have to take issue with Dr. Kelly on this point. First because we lose the point of contact. And, as stated in the beginning, this is the justification of all of our community work. Again it is the work of the Church to minister to the sick bodies. And were it necessary I could tell of an experience I had where I turned the medical work in our settlement over to the Visiting Nurse Association to conduct. And in a little while they had a Roman Catholic nurse in charge who handed out Roman Catholic literature to the patients and saw to it that all of the hospital cases went to the Roman Catholic institutions. And the impression of the neighborhood was that it was the Roman Catholic Church and not the Methodist Episcopal Church that was ministering to them. Eventually the work was nearly wrecked. And the same thing happened to a day nursery and a library that we organized and turned over to other agencies to conduct. From such experiences I conclude that the thing for us to do is to conduct our own work, pay our own bills and reap the benefits for our own church.

May I quote Dr. Hilberry again, "The dispensary work is the entrance wedge to the rest of the program. As the work advances the people who were first reached find other means to meet their needs. But in teaching them how to live safely we have captured their hearts." The dispensary work ought to be so related to the rest of the program that it becomes a definite part of the work in every way. The nurse visiting the homes of the sick gets in touch with the family. She should tie up the children to the various classes and clubs. She should get the mother interested in the mothers' club. She should try to interest the children in Sunday School, and try to interest the whole family in the Church. In this way she is working in the same way as the other departments of work. And the nurse has the same relation to the workers' conference as have the rest of the workers. In our own community center we find that the work is so inter-related that the families which the nurse touched very soon become interested in many of the activities of the center.

IV. Has the Medical Dispensary Work an Opportunity for a Religious Appeal?

Dr. E. J. Helms of Boston says, "There is as much need of medical attention in missionary activities today as there was when Jesus conducted His mission. Sick bodies need relief. Sick souls respond when the physician is like our Master. Healing is a language that all sufferers can understand."

How easy it is to approach a mother with a sick child, who is waiting in the reception room for her turn to go into the dispensary, and, after asking her about her sick child, say to

her, "Mother, have you tried prayer? When you get home kneel down and talk to God about your little one." And when the nurse gets into the home and after giving the patient necessary attention she says, "Let us talk with Jesus a little about your needs." Don't you see the unlimited opportunity? And one after another we have had the joy of seeing them come to our services. Of course we do not say that we get them all to join our Church. We find that many of them have been Lutherans, some Presbyterians, some Baptists and most of them Roman Catholics. We say to them, "You are welcome to come to our church, no matter if you belong to some other church."

V. The Medical Dispensary Work as a Destroyer of Race and Religious Prejudice

I feel sure that you will not have to be convinced of the value of such work for this purpose. As stated before, "Healing is a language that all sufferers can understand." There is such a dread in the hearts of many of our foreign-born neighbors of the hospitals that, in many cases, they will not call in doctors or city nurses. But when the little girl comes to the cooking or sewing classes, when the boy comes to gymnasium or movies, when both boy and girl come to Sunday School, then when one of the family gets sick, it isn't like going to the hospital or city dispensary. It's going over to the center where everybody is kind and loving. And Mrs. Levit has told them lots of times that if any of the children get sick be sure to come to the center and the doctor would give them something to make them well. And they are not afraid of us. Why should they be? And so they come. The Jews were so afraid of the appeal that we make that they warned their people through the Daily Jewish papers, that I was a Jewish Soul Kidnapper, and warned the people to keep the children out of our reach by every means. One Jewish man told me that he knew what I was. I was trying to make his children Jesus children and he would kill them if they ever came into the Center. But the children had been to the movies, and knew that we were not as bad as their fathers said. And so when the little ones get sick and they bring them to us, we minister to their little sick bodies and we sweep away the fear and prejudice that has been planted there by those who fear our influence. One thing is sure; you can't make a parent whose little one we have cared for believe that we are bad people. They swear by us and that is what worried the Jewish leaders. And the same thing holds good in even a greater degree with the Roman Catholics. Their own church does but little for them in ministering to their needs and when they come to us and are given help through our medical dispensary it is a comparatively easy matter to get them into our classes or clubs and often into our Sunday School.

VI. A Saver of Life and Producer of Happiness

If there were no other reason for the medical work than to help the sick and afflicted I feel sure that the church would be justified in doing infinitely more than it is doing in this work. One of the real joys that comes to us is the knowledge that we have saved some little child from blindness or from being permanently crippled. Let me illustrate. A young mother, not over twenty years old, was living in a few rooms in a house where one of our workers lives. She is an American girl and married to an Italian. She has a little baby which was eight weeks old at the time that we came in touch with her. The baby's eyes were badly infected and the worker, meeting the woman, urged her to bring the baby to the dispensary. She did so and the doctors discovered that the eyes were so badly infected with an unmentionable disease that only prompt measures applied would prevent total and permanent blindness. After a week or so the eyes were cleared up and that baby was spared a life time of darkness. To say that the mother was grateful is putting the case mildly. Although her husband and herself are Roman Catholics, she gladly posed as the Madonna and her babe the Christ-child at our last Christmas exercises. And a beautiful picture they made. You may imagine our surprise when in the evening service she presented her baby at our altar for baptism. And she has joined our Homemakers' Club and attends our church services.

Another case. A little chap with club feet. Helpless and, as far as the parents' ability is concerned, hopeless. The case came to the attention of the nurse. We were able to interest a club of business girls who raised money among themselves to purchase the necessary braces and now that little fellow will have a chance to walk and play and grow strong. Do you think that the parents will forget? And our doctors and nurses are continually getting children into hospitals and are operating on and caring for them. And so day by day they come to us and we minister to them. And our hearts rejoice as we see them grow strong and well. We pray for them, as we try to give courage to the mothers who seem so helpless. We see the lines of worry gradually disappear as we assure them that the doctor will bring the little ones out all right. Then we go out into the reception room where there is a beautiful picture of the Master that seems to be looking down on the dispensary room, and you can easily imagine the Master's eyes are alight with love as He watches the doctors and nurses minister to the little sufferers and then if your heart is attuned to the heavenly voice you can in fancy hear Him say, "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

THE YOUNG PEOPLE'S HAPPY HOUR

Its Relation and Influence in Winning Children and Young People to Sunday School and Church Life

Rev. William Grumm

Pastor Kaighn Avenue Methodist Episcopal Church, Camden, New Jersey

The Young People's Happy Hour of Kaighn Avenue Methodist Episcopal Church, of Camden, N. J., is the result of twelve years of special work among youth and children. Kaighn Avenue Church is a down-town church with all the problems that confront such a location. Prior to the present program, it was reaching comparatively few people of the neighborhood, and was closed during the week, except for a small prayer meeting attended by people from a distance. An occasional revival service was conducted. Now the difficulty is to secure enough nights for the various classes and meetings. A co-operative program with the New Jersey Conference Deaconess Home, adjacent to the church, enlivens the hours, and the plant is working continuously. This is made possible by the co-operation of the Centenary.

The initial work on which this present program is built is the Young People's Happy Hour, held every Monday evening from seven to eight-thirty o'clock. It is indeed a pleasure to see 580 children crowded into one room for religious instruction and wholesome entertainment, more particularly so when it is remembered that prior to the beginning of the present plan, only a small number of children were in attendance. For some years we have endeavored to appeal to the hearts of children by interesting and attractive methods. Religious teaching, wrapped up in unattractive packages, need not be delivered today simply because it was once thus. It is of no use; the customer will not have it. Professor Stowkowski, of the Philadelphia Orchestra, recently said, "I shall endeavor to teach the children of Philadelphia to understand the symphonies of the masters, and I shall make this appeal through the spirit of play."

The Platform Method

The plan of the meeting is to teach from the platform, or by the congregational plan. Unlike the Sunday School, there is no group or class instruction. The distinct purpose in this is to help the young people to acquire the habit of listening to the spoken word, thus training them for the services of the

church and a proper appreciation of sermons and lectures. Three-quarters of our session is devoted to the religious education of the audience. The meeting opens with a short song service in which all take part. No books are used. All choruses and songs are memorized. Songs learned thus are hummed and sung in the homes. A prayer, usually made by a different person each night, is concluded with the Lord's Prayer. This is recited in unison by Americans, Italians, Jews, Poles, Hungarians, both Protestant and Catholic. A story with a pointed lesson, biblical or otherwise, is told by a special Centenary worker. Sometimes the children are asked to rewrite the story in their own words. A reward is then given for the best reproduction.

The pastor has talked on "Locusts," and afterward presented to each child a tin locust which makes a snapping noise. When the children are dismissed, it sounds as though one of the ancient plagues had fallen on the streets. Thus the meeting is well advertised. When this toy is exhibited at home some truth learned at the meeting is bound to be repeated. A typewritten letter is occasionally given out, and the children deliver a direct message from the pastor to the parents. One-minute sermons on "Can a Child Be a Christian?" "Church Attendance," "Prayer," etc., are prepared by the pastor and distributed to all the children. These are printed on cards by the use of a Neostyle duplicator. The children have also submitted original prayers for which a reward was offered.

From forty to eighty children weekly recite verses of Scripture from the platform. This, done before the other five hundred children, is an excellent training in itself; to say nothing of the effect of God's Word which is being hidden in their hearts. Chalk talks are given by the pastor to impress religious truths and private and public morality. Centenary lectures, consisting of about ten slides, on China, India, Japan, and South America are also frequently included. Thus the missionary spirit is developed and school studies are made more interesting. The children now support a student in Peking, China.

A tabulation of the children is made. There is no marking of roll or membership plan. This meeting is a big open door to the church. Each child fills out a card stating the name, address, name of parents, nationality, church affiliation, if any. When not attending any other school or church, they are invited to unite with us, or are approached by workers. This method is just beginning to show its fruits, and each night names are given to us, and arrangements are made to receive them at the door of the church just before the opening of the Sunday School session, and assign them to classes. Here the class instruction is given. In no wise should you limit the attendance at Young People's Hour to those only who attend Sunday School.

Some Methods Used

We never teach by the question and answer method. The crowd is too large. The answers of the children would divert interest. We never use childish songs, such as "sunbeam" songs or "little corner" songs. A religious truth set to a popular tune is sometimes used, but such hymns as "Rescue the Perishing," "Yield Not to Temptation," and "Tell Me the Story of Jesus," are most appreciated.

Pageantry is used as a medium of religious teaching. "The Story of Ruth," "Bible Children of Other Days," and "How Betsy Made the Flag," may be used with much effectiveness. This hour is an opportunity to use pageantry without its being used as a substitute for the Word on the Sabbath Day. Stories in song, such as "Buy Your Own Cherries," "The Story of the Pink Rose," and "His Mother's Sermon," have been given by a chorus of fifty older children.

The last part of the service, occupying one-quarter of the time, is devoted to educational motion pictures. Occasionally there is a good story or comedy. We never use motion pictures on Sunday, never have a motion picture show for raising money, and never advertise "movies" at the front of the church. Doubtless many children come to see the pictures. That is why we have them. But they get educational, Americanization, and religious teaching which never leaves them.

The Young People's Hour requires hard work on the part of the pastor, with the assistance of twenty workers, not as police officers, but as "lovers of youth." The atmosphere of the "movies" must never exist; a minute must never be unoccupied. Lost attention means disorder. This hour ties scores of families to your work. Get the child and you have the parents. Violin solos, vocal solos, and recitations from volunteers bring out the parents of foreign families. Special seats are reserved for them. It is often the beginning of regular church attendance.

The Young Peoples' Hour uses the psychology of the crowd. One who comes in a crowd thinks he is lost, but in the throng he touches the church and finally the Master.

Spiritual Atmosphere Essential

Last, and most important in our judgment, a spiritual atmosphere must pervade the gathering or it is merely an entertainment. Prayer and preparation are required. A central truth must run through the whole meeting. If the motion picture contains the thought of kindness, let the songs, story, and chalk talk all bear on the subject of kindness, thus giving unity to the whole program of the evening.

THE STRATEGY OF THE DEVOTIONAL LIFE

Rev. Lynn Harold Hough
Pastor Central Methodist Episcopal Church, Detroit, Michigan

II.

The Individual and the City of God

Somebody has to have an eye if the vision of the City of God is to be seen. With all our talk of the State, and Humanity, and Public Opinion there is no such thing as an eye in general or an ear in general or a brain in general. If thoughts are to be thought somebody must think them. If visions are to be seen, somebody must see them. You have to have an individual mind to think socially. You have to have an individual heart to feel socially. You have to have an individual will to decide socially. "I John" must see the vision of the city coming down out of heaven.

A great many people have come to have an entirely new conception of certain aspects of the life of New York at a certain period because they have read the amazingly effective stories of O. Henry. Here was a man who saw pretty much everything. He saw the things which were visible. And he saw a good many things which were invisible. He could meet people on the street and look right into their hearts. And so he painted his wonderful literary water colors of the great town. There is the raw material of a wonderful social passion in the writings of O. Henry. The town was there before. Its romance and tragedy were there before. But O. Henry brought the seeing eye and the understanding heart. One responsive personality interpreted the life of the city. Years before the same thing had been done for London by Charles Dickens. He gave England new eyes to see its metropolis. He gave England a new conscience to face the problems of its life. He gave England a new heart to feel its human interest, the poignant pathos of its suffering and the hidden beauty of its common life. It required an individual to make the city articulate.

The City of God is hovering over every great town. But it requires a prophet to see it. It requires an individual mind to begin to think its great thoughts. It requires an individual heart to begin to respond to its great motives. The City of God must capture the city of man life by life and heart by heart. Great organization of noble ideals will come at last. Powerful codification of high principles must be achieved. But the basis of all this is first an individual man who sees the vision and dreams the dream. Then as he shares his purpose and his passion there are other individuals whose eyes glow with the same ideal. And finally there are enough human

centers of a new social passion to renew the life of the town. In this sense there is nothing more individual than the movement for social renewal.

The city worker then, has before him as a perpetual task the socializing of the minds of the men and women and children, especially the children, who are all about him. They must be brought to see the vision of the City of God come down out of heaven. They must be led to believe that the city of man can become the City of God. And if this is to be done the city worker must himself move about with an undimmed consciousness of the glory of that city whose messenger and prophet he is. There are many details of organization which require his attention. There is an endless amount of practical co-operative activity and of stern battling against entrenched evil and for the unattained good. But back of all this the one supreme gift of the worker to the city where he dwells will be his own undying faith, his own unabated confidence in the City of God.

All this is seen to be critically important when we remember that the city worker is just the man who will find it easy to get lost in details. He is just the man who will find it easy to lose his vision in the midst of hard and sordid actualities. He will find it easy to lose his passion in the midst of the disillusioning years. For he is no protected closet philosopher. He is in daily contact with things as they are. And sometimes when he is weary and disheartened he would find it very easy to pray the prayer of the horror-stricken character in the memorable poem who, unable to bear the knowledge of the awful realities of the world, cried out: "O, Goddess make me blind again." The city worker sees sordidness in the daily practice of its ways of guile. He sees every noble word prostituted to an evil purpose. He sees every lovely ideal soiled upon the lips of men who give a verbal allegiance at the very moment when these ideals are being trampled underfoot. He knows what it is to see treachery undisguised, to watch the unmasked workings of ingratitude, to see the power of evil beating down the good upon every street of the city's life. And it is this man under this terrible strain who is to be a power house of idealism, who is to be a source of permanent enthusiasm about the City of God.

Of course the amazing thing is just that so many city workers do it. They confront this supreme demand and they do not fail. Others who know a hundredth as much as they of the slimy evil which serpentlike crawls through human life become scornful misanthropists. And these apostles of the City of God know the worst and still believe in the best. There is no heroism more notable than this.

And such heroism must have sources deep in the life of the soul. It must rise a perennial fountain from a life lived in contact with the God who is the hope of the city and the

hope of the world. The living God is the only hope of the dying city. And that contact with the eternal mind and heart and will which renews human hope is a matter of the supremest strategy. It is here that we see the fashion in which the devotional life of the city worker perpetually renews his vision and sends him back fresh and keen and eager to his tasks. He must have a mountain where he sees things which cause his face to shine. And that is the mountain of his life alone with the great Master of life who is perpetually unwearied and who pursues his patient powerful way for the renewal of the life of man.

George Matheson was perhaps the greatest preacher in Scotland of his time. He fought with terrible handicaps. He knew all the lonely tragedy of blindness. And yet it came at last to be felt that God made him blind in order that he might see. His physical liabilities were turned into spiritual assets. And as he stood in the midst of that great city, the Athens of the North, he brought the vision of things eternal to all who heard him. Sometimes it seemed as if all the other people were blind and he alone had power to see. He was never more graphic than in that sort of speaking and writing which appealed to the eye. At the very point where he was weakest he seemed to have become most strong. God had given him eyes in the midst of the darkness of the world.

The city worker may be blinded by the sordidness all about him. Or he may come by God's great help to the place where his hope is all the surer, his confidence all the more steady, the light of his faith the more effulgent because he speaks from the midst of areas of moral darkness. He finds his task when he opens his door. He finds his power to maintain a permanent passion in the time of devotion when he is enabled in some little measure to see with the eyes and feel with the heart and think with the mind of the great Master of life. So he becomes a center of undying social enthusiasm. So he keeps alive among men the vision of the City of God. So he finds energy for those endless conflicts which are the daily experience of those who do battle with evil in a modern town. So even the wheels of intricate organization come at last to move to the music of that city whose builder and maker is God.

RELIGIOUS EDUCATION AND THE CHRISTIANIZATION OF THE WORLD

Rev. Ernest F. Tittle
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Today, men's minds are gradually opening to such facts as these: The civilization out of which the World War came was far more pagan than Christian. The temper which dictated the Peace of Versailles was not a Christian temper. The Christian nations are very far from being Christian. There are no Christian cities. There are few, if any, great industries that are operated in accordance with the principles of Christianity. Neither organized Capital nor organized Labor can claim a very large measure of the spirit of Christ. There are many Christian churches of which it can hardly be said that they have in them "that mind which was also in Christ Jesus." There are many professing Christians who are not hypocrites, because they are perfectly sincere; but who, none the less, are not thinking or living in accordance with the principles of Christianity, because they do not understand what these principles are.

Neither in the case of a multitude of individuals, nor in the case of institutions, nor in the case of nations has Christianity ever fully triumphed. Why?

Implications of Christianity Only Recently Discovered

Gilbert Chesterton has said: "Christianity has not been tried and found wanting; it has been found difficult and not tried." That is a part of the truth. But it is not the whole truth. It must, in fairness, be said that not until recently have many of the implications of Christianity been discovered.

The old evangelism spent all its efforts in "bringing men to Christ." It did not undertake to tell them what they ought to do after they got there. Strictly speaking, this statement is, of course, not true; for the old evangelism did insist upon certain forms of personal piety and domestic morality. But there were vast areas of life concerning which it had nothing to say. The result was that men who were "Christians" in their homes, became pirates in business, and pagans in relation to other nations and other races.

Nor did the old evangelism seek, in any definite or sustained way, to develop fundamental Christian attitudes. It was concerned with intellectual acceptances, and emotional responses, but not, on the whole, with such fundamental attitudes as love versus hate, service versus selfishness, brotherliness versus class consciousness and race prejudice, co-operation versus strife. The result was that men who went to church did not always

go in a brotherly spirit; and men who "said their prayers" sometimes said them with a good deal of unrepented selfishness in their hearts.

When we make such statements as these concerning the old evangelism, we do not forget the truly vast service which the old evangelism has rendered. It has found men drunk and left them sober. It has found men polluted and left them clean. It has found men despairing and left them hoping. It has provided "the expulsive power of a new affection"; and that new affection—the love of God—has done more to cleanse and sweeten and glorify human life than any other power which history knows. It would be manifestly ungenerous and unjust to say that the old evangelism has made no contribution to the Christianization of the world. If one were to make such a statement as that millions of men, living and dead, would have a right to cry out a thundering "No!"

But the fact remains that in spite of constantly recurring "evangelistic campaigns" we are still far, far away from anything that looks like the Kingdom of God on earth. Progress is, undoubtedly, being made. The Washington Conference is, among other things, proof of that. But progress is being made so slowly, and is accompanied by so many tragic discouragements and disillusionments, that the Christian Church ought surely to raise the question whether its methods of campaigning may not be becoming as obsolete as an old-fashioned cavalry charge.

Certainly it is true that the old evangelism is not getting the response that it used to get. Steadily increasing is the number of churches in which evangelisic meetings of the old type are no longer being held. And while it is possible, at this point, for some proponent of the old method to say, "More's the pity," and cry, "Shame!" and declaim with genuine concern against "the destructive tendencies of the higher criticism and of German philosophy," the simple truth of the matter is that the old method is being abandoned because the old method doesn't work. In the first place, the people who ought to come and be saved go instead to the movies. In the second place, the people who do come to save others are obliged to listen, night after night, to sermons in which their own sins are not exposed or condemned. And some of them go away more smug than ever in their feeling of self-righteousness. Others go away with the honest conviction that the machinery of the Church is being turned to no purpose.

There is, of course, no suggestion here that the Gospel of Christ is losing its power to save, but only that the old method is losing its power to present to the world the saving Gospel of Christ.

The count, then, against the old evangelism may be stated thus: In the day of its greatest usefulness it failed to give men information as to the meaning of Christianity for vast areas of

human life. It failed, also, on the whole, to develop certain fundamental moral attitudes without which this world can never become, in any vital sense, a Christian world. And now, in these latter days, the fact is beginning to stare us in the face that even the results which the old evangelism did get it is no longer getting in a steadily increasing number of places.

Now there is not the slightest thought among us of abandoning the Christian enterprise. We are, if anything, more determined than ever to build on earth the city of God. The question, therefore, which confronts us is, What shall we substitute for the old evangelism which, even in its best days, fell short of meeting the needs of the world, and which, in this day, is proving more and more ineffective as a method of campaign?

Religious Education the Substitute for the Old Evangelism

The answer which this paper ventures to give is, *religious education.* And the author begs his possible reader not, at this point, to throw his article angrily into the waste-paper basket on the supposition that every old good is going to be discarded, and only certain untried, new-fangled goods be trotted out.

What is meant by "religious education"? By "education" is meant precisely what the word etymologically implies—an educing, drawing out, development, of a human soul. By "religious education" is meant the development of this human soul in accordance with religious ideas and ideals. And because, when we speak of "religious education," we mean, of course, Christian education, the term may be still further defined as meaning the development of personality in accordance with the ideas and ideals of Jesus.

But now, more explicitly, three factors may be noted.

1. An Insistence Upon Knowledge

Not the least tragic among human mistakes has been the divorce of religion from knowledge. By knowledge one means, of course, something different from opinion. Religion has never been separated from opinion. For better, for worse, for richer, for poorer, in sickness and in health, religious people have been wedded to their opinions. But in far too many cases their opinions have not sprung from knowledge. What, then, do we mean by knowledge? Without attempting anything so ambitious as an excursion into the realm of epistemology, we may say that, by knowledge, we mean acquaintance with fact.

It is, we are contending, a tragic misfortune that religion has, in so many cases, been divorced from an acquaintance with fact. Evangelical churches, in particular, have generally proceeded on the assumption that all men needed to do was, in some creedal or emotional sense, to "accept Christ." Then

all would be well. But all hasn't been well. In a world where millions of people, in this creedal or emotional sense, had "accepted Christ," the slaughter of Verdun was possible, and the Peace of Versailles.

There are, to be sure, many facts, and very important ones, too, which the Church is not equipped to make known. These are facts, for example, concerning business and industry and international commerce and international diplomacy which Christian people need to know, but which the Church, as it is now organized, is not in a position to declare. But the Church is in a position to make known the teaching of Jesus, and to point out, at least in a general way, what this teaching involves, not alone for the individual, but for the institutional life of the world; and the failure of the Church to do this does, without question, make the Church in a measure responsible for the most terrible catastrophe which history records.

What are the facts concerning the Bible—the facts which modern scholarship pretty generally accepts? How did the Bible come to be? In what sense is it an inspired Book? In what sense is it a unique Book? What is the proper use to be made of it today?

What are the facts concerning the Jesus of history? What did He teach? What did He stand for? What was the supreme passion and purpose of His life? What were the historical causes which led to His crucifixion?

What are the facts concerning God to which the highest Christian bears witness? What answer would the highest Christian consciousness give to such questions as these: The relationship of God to the World War? The relationship of God to other nations? The relationship of God to other races?

What is the meaning of the expression, "The Kingdom of God"? What part has the kingdom of God hope played in the history of ninety generations? What forms has it taken? When? Where? Why?

Such questions as these evangelical Churches have, until recently, made very little attempt either to raise or to answer. They have been content merely to exhort. They have not felt that it was necessary to teach. Yet He whom they worship was a teacher—a teacher who said to His students, "Ye shall know the truth, and the truth shall set you free!"

Now, religious education would not do away with exhortation, but to exhortation it would add teaching. It would not cease to urge men to "read the Bible," but it would attempt to interpret the Bible in the light of modern knowledge and to relate its teachings to modern life. It would not stop saying, "Believe on the Lord Jesus Christ and thou shalt be saved, thou and thy house," but it would endeavor to make clear what belief on the Lord Jesus Christ involves both for individuals and for institutions and for nations. It would not withhold the plea, "Get right with God," but it would try to reveal the character

of the God with whom men are bidden to get right, and to make plain the path in which a righteous man must walk. It would not subtract one jot or tittle from the great declaration, "Except one be born again, he cannot see the Kingdom of God," but it would undertake to show, with abundant illustration, what "the Kingdom of God" is, and why it is that men who would "see" it must undergo a moral transformation which may fittingly be characterized as "a new birth."

2. The Development of Fundamental Christian Attitudes

Religious education is not merely of the head; it is also, and equally, of the heart. It is, as we have said, the development of the total personality in accordance with Christian ideas and ideals. It proceeds on the assumption that the truth is needed to set men free from the entanglements of false conceptions; but it sees with equal clearness that men must not only know the truth, they must mould their lives in accordance with it. It endeavors, therefore, to develop the attitudes called for by the great Christian conceptions.

Kirkpatrick insists that our fundamental attitudes are determined before we are twelve years of age. If this be true, or even approximately true, one reason for the comparative failure of the average Protestant program is sufficiently clear. Protestant churches have waited for the child to grow up. Then they have tried to "convert" him. But by the time he has reached an age when he may be regarded as a fit subject for a conversional experience, all his fundamental attitudes are fixed. It is then too late to do for him—in him—anything that is profoundly significant. It may be possible to make him a bit more respectable, a bit more considerate of the conventional standard of a commonplace ethics, but is it possible to beget in him any of those radically Christian attitudes which are the *sine qua non* of a better world? In a few cases, perhaps; in most cases, no! You cannot teach an old dog new tricks.

The program of religious education, then, would begin with the child. It would strive to develop in growing boys and girls fundamental Christian attitudes. It would, for example, point out the anti-Christian character of money-lust, hate, snobbishness, jingoism, race-prejudice. It would insist upon the supremacy of spiritual values; and upon love (good-will) as the most effective method of social rebuilding; and upon reverence for personality; and upon the international mind; and upon the recognition of other races as members of the common family of God.

Experience has shown that by a consciously directed educational program almost any result may be secured. By soaking the minds of her children in the ideas and ideals of militarism and imperialism, Germany made possible the Great Attempt that ended in the Great Failure. May God deliver us from the

ideas and ideals of Bismarck and Treitschke, not to mention Napoleon Bonaparte and Cecil Rhodes. But what if, in every nation, the minds of children were steeped in the ideas and ideals of Jesus?

3. The Actual Practice of Christianity

"Education," we are now being told, "is assured only when all instruction is either done through, or supplemented by, actual participation in the art of doing and living." Religious education is assured only when the student is encouraged to put into practice the teachings of Jesus; to learn to pray by praying, to give by giving, to serve by serving, to become brotherly by doing the deeds, and living the life, of a brother.

Religious education, then, involves these three indispensable constituents: an acquaintance with fundamental Christian facts, the development of fundamental Christian attitudes, the practice of fundamental Christian habits of thought and action. And the hope is that a program of religious education involving Christian truth, Christian attitudes, and Christian practice would give us eventually a more Christian civilization.

Points of Contrast Between Religious Education and the Old Evangelism

In closing, let us raise this question: What, if any, are the points of contact between religious education and the old evangelism? That there are certain points of contact, I, for one, firmly believe, and I venture to name these three:

a. *A conscious and deliberate acceptance of the Christian way of life.*

Is not this what the fathers really meant when they insisted upon the need of "accepting Jesus Christ"? There were, to be sure, in the background of their minds, certain theological conceptions which may, or may not, be in the background of modern minds. But surely it is fair to say that, in the thought of an older generation, these theological conceptions were not ends in themselves; they were merely the necessary vehicles for entering into the Christian way of life.

The charge against the older generation is not that men did not insist upon the Christian way of life, but, rather, that they narrowed the way so that it included only certain forms of personal piety and domestic morality, and failed to include such exceedingly important matters as economic justice and international righteousness.

Under a system of religious education such as we have been describing, the demand would still be present for a conscious and deliberate acceptance of Jesus Christ—His way of life. In the religious development of boys and girls there would come

a day when, having had the Christian way of life presented to them, they would say—at least many, if not most, of them would—"I desire henceforth to walk in this Christian way, and walk in it I will, God being my helper."

b. *The reclamation of those who may depart from the Christian way of life.*

Without pessimism or cynicism, certainly without any disposition to belittle human nature, it may and must, no doubt, be said that not every boy who adopts as his own the Christian way of life will walk in it continuously during all the years ahead. And the boy or man who departs from it, and wanders off in some other way, must, of course, be "converted." He must be urged and assisted to turn about and go back to the Christian way.

The difference, at this point, between the old evangelism and religious education is that whereas the old evangelism proceeded on the assumption that every person *must* be converted, religious education dares to hope that many persons will develop so naturally and continuously along Christian lines that they will never need to be converted—turned about; they will need only to keep on going in the direction in which they are headed. And which represents the greater faith, the nobler hope, the better strategy; to hold out to growing boys and girls the suggestion that they will, of course, wander away from that straight and narrow path which leads to life, and will need, therefore, to come back to it; or, to hold out to growing boys and girls the suggestion that they *may walk always in the way which leads to happiness and usefulness and peace,* and never need to be "converted"?

c. *The constant inspiration of all who are endeavoring to walk in the Christian way of life.*

The old evangelism said with reiterated emphasis: "We have a great high priest who can be touched with the feeling of our infirmities, having been tempted and tried in all points even as we are, yet without sin; therefore, with boldness, let us draw nigh to the throne of grace that we may obtain mercy, and receive strength to help us in time of need." Religious education will say the same thing. Say it in the classroom, and also from the pulpit. For religious education will, of course, continue to use the pulpit. The teacher will never supplant the preacher. The voice of instruction will never silence the voice of inspiration.

There are, then, it seems to me, these three points of contact between the new program of religious education and the old program of evangelism. Both insist upon a conscious and deliberate acceptance of the Christian way of life. Both endeavor to reclaim those who may wander from this Christian way of life. Both seek to provide the high inspiration of a great and steady religious faith. But whereas the old program

of evangelism failed to make clear the full-orbed Christian ideal for individuals and institutions and nations, and failed, on the whole, to develop in men those radical Christian attitudes which are the *sine qua non* of a better world, the new program of religious education will, we hope, so inform the minds of men, and so develop and inspire the hearts of men, that some day the dream of ages may be realized, and the will of God be done, as in heaven, so on earth.

SPIRITUAL GOALS AND WEEK-DAY RELIGIOUS INSTRUCTION

Rev. William G. Seaman
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Every effort of the Church of Jesus Christ that does not arrive sooner or later at a spiritual goal is at least wasted energy, and may be a movement directly away from those very ends for which alone the Church exists. It behooves the Church therefore both to clarify her goals to the end that they may be truly spiritual, and so to shape her means that they make directly for the goals she seeks.

In discussing week-day religious instruction in relation to our spiritual purposes, let me make this preliminary statement: If any one has the idea that because such instruction is given to public school children, or because it is given in connection with the public schools the spiritual purposes must be kept in the background or camouflaged in any way, he is very much mistaken. Our limited experience makes it very clear that the straighter one goes to his mark, the better the children respond.

With this brief introduction let us turn to the discussion of the real point of this paper, which is that week-day religious instruction is very helpful in achieving certain spiritual goals which are very desirable.

The Informed Intellect

Intellectual grasp and insight are essential to a broad, permanent and profound experience in any field, and doubly so in the field of religion. In proportion as the intellect is not informed and intellectual insight is lacking we are in danger of a pseudo-religious experience. It is in youth that the hunger for knowledge is strongest and the acquisitive powers are keenest. In that period, therefore, we must store

the mind with the truth, the history, the biography, and the poetry of religion.

Over against this fact there stands a vast need for much more than the Church is now doing to achieve this very desirable spiritual goal. Probably the Christian homes are giving less of religious instruction than they were a generation ago. While there is among educators a growing respect for the Sunday School, it is plain that a single session a week with but a few moments for instruction cannot make great headway by way of providing either a well stocked mind or an insight into the truths of religion for those children it reaches, to say nothing of the large number it fails to reach.

Week-day classes have several great advantages: more time, more frequent sessions, adequate equipment and trained teachers. All of these give opportunity for increased efficiency in informing the intellect. The results in this line have been most encouraging in Gary, Indiana. We are finding it exceedingly difficult to secure teachers for Sunday School classes above the Primary department, because the children are so much better informed than their teachers. Then, too, we are reaching larger numbers of children. We have been able to make a thorough test only through the first six grades, and our experience shows that practically all the children in those grades can be reached.

It does not seem too much to say that we shall have a Christian experience only as the intellect is informed and enlightened. There is much religious experience that is not Christian. And week-day instruction is so necessary to achieve the end of a wide-spread informing and enlightening of the intellect, that it seems we may truly say that Christian thought and Christian experience shall never become common without week-day religious education.

Christian Habits

A second spiritual goal that seems to me very desirable is the forming of Christian habits of conduct.

Every now and again one hears someone say that Christianity has never been tried. We do not need to take all these statements at their face value to know that there is a great deal of truth in them. What is it to carry out Christianity except to practice Christian habits of daily conduct? If our habitual conduct in the home is Christian, and in the store, the shop, and on the street, we are really giving Christianity a trial. The forming of Christian habits then is of primary importance.

But when can habits be formed? Certainly not in the years of mature life. It is hard to teach an old dog new tricks in every field, and not less in the religious and moral

field. If then we are to achieve this desirable spiritual goal, we must do it by giving the children the most careful and efficient religious and moral training possible.

The home is of course the great instrument for forming habits, and the better we become acquainted with the homes in non-Christian lands, the better we think of the homes even nominally Christian in our own land. And yet, once more we are faced with the tremendous shortcoming of the homes of our Church people in Christian training, to say nothing of the large number of homes that make no pretensions of being Christian.

We do something for many of the children from these homes in our Sunday Schools. But again we recognize the limitations in time, in equipment, in teachers, and even more in the large number not reached at all. Week-day classes give us a real opportunity at training practically all the children in our public schools in Christian habits of life. When the very best has been done through week-day classes, there is yet very much to be done, but they present to the Church today its largest opportunity for forming Christian habits. There are the trained teachers, the longer periods, the more frequent sessions.

We cannot boast of accomplishing great things in this line in Gary, and yet there have been outstanding cases of children whose daily habits of conduct have been markedly improved, and of whole schools whose atmosphere has been changed. So that we believe it can truly be said that week-day classes for religious instruction are in truth the Church's largest opportunity for securing the desirable spiritual goal of forming Christian habits of conduct, and her only opportunity to reach to this end large numbers of children.

Responsiveness to Spiritual Reality

A third spiritual goal which I wish to urge as of great importance is the securing of a responsiveness of soul to religion. We preachers are used to pointing the finger of scorn at those people who stood about when the voice spoke from heaven expressing God's approval of Christ, who heard God's voice only as thunder. We speak with derision of those, who having eyes see not, and having ears hear not. But what is the reason that their organisms fail to respond to the Divine Presence? Is it not that they have not been trained in spiritual responsiveness? We have all seen people who stand in the presence of masterpieces of painting munching peanuts. We are acquainted with people who say that classical music must be much better than it sounds. All this is serious, but when it becomes a matter of religious reality and truth, it is nothing short of a tragedy.

Again this desirable goal can be achieved only by training in youth. The child must be presented to religious truth and reality again and again, and made to feel its significance. A Samuel who begins thus early the experience of the presence of the living God will develop a sensitiveness to His presence, and an appreciation of the beauty of His truth, that cannot be possessed by those whose youth is empty of such training.

Week-day classes do several things that make for this responsiveness of soul: First, they present religious truth often in that they have more frequent sessions. Second, they are conducted by persons with a special appreciation of religion, persons who have given their lives to religious work because they appreciate religion. And our feelings of value are "caught, not taught." This is one reason why I am not enthusiastic about having religion taught in the public schools. The teachers there are not chosen because they have a religious passion and experience. Many of them have that. But also many of them do not have it. Third, there is time to create an atmosphere. When a child says, "Teacher, while you were praying Jesus was right here by my side," you know that something worth while has happened in that child's life. And that sort of thing occurs frequently in our week-day classes in Gary. Fourth, it helps the child to feel the value of religion to put religious instruction in those week-day hours devoted to the serious interests of life.

It is probably safe to conclude that week-day classes present the Church of Jesus Christ with a great opportunity for the achieving of this goal with those children the Church reaches in other ways, and a way to reach multitudes she cannot reach at all in any other way.

Evangelism

Let me name one more spiritual goal for the attainment of which week-day religious instruction is of great importance, and that is evangelism.

The Church of Christ has never been so aggressive, so vital, so efficient as now. And yet we are probably not reaching in any effective way more than thirty per cent. of the people in our land. We are all familiar with the studies made in our camps during the war. Over against our actual achievements is the oft repeated injunction of the Master to disciple all nations. There is that word, "It is not the will of your Father which is in heaven, that one of these little ones should perish." And yet seventy out of every one hundred must perish so far as the Church is concerned. If they are saved, God must have some other way of reaching them.

What is the difficulty? One great difficulty is that we are not reaching the children at all or not reaching them effectively.

Practically all of our children in America are now in the public schools. At least we can feel pretty easy about the rest if we meet the responsibility presented by the great mass of children in the public schools. And it is being demonstrated right along that practically all of these children can be reached. Last year just over ninety-three per cent. of the children in the Grades in Gary were in week-day classes for religious instruction. It is clear to us that that can be made practically one hundred per cent. if there are resources to care for them. And a very large per cent. of the children in the higher grades can be reached too. Here, indeed, is a harvest that is white. There is nowhere any such opportunity for the Church of Christ to evangelize all the people.

THE SPIRITUAL PURPOSE OF THE DAILY VACATION BIBLE SCHOOL

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Genesis of the Vacation School

More than twenty years ago in a little town of the State of Wisconsin there lived a young and then obscure Congregational minister. This man, the Rev. Howard R. Vaughan by name, was so impressed with the inadequacy and inefficiency of the Sunday School, as it was then conducted, that he conceived the idea of supplementing its work by using one month of the summer vacation for intensive religious instruction. With the courage of a pioneer Mr. Vaughan established the first Daily Vacation Bible School on a new and original plan in his own church at Elk Mound. In order to avoid irksomeness, only forenoon sessions of the three hour periods were held, and these were split with short intermissions for guided recreation.

This school met with almost immediate popularity, and the co-operation of the other churches of the community testified to its local interchurch favor. Its reputation spread rapidly, and very soon Elk Mound became a veritable pilgrims' shrine for leaders of the new religious education, and especially for students of the methods and practices of the Daily Vacation Bible School.

The most striking feature of Mr. Vaughan's new school was not so much the additional time afforded for religious instruction, as the then novel idea that religious education should be governed by the same pedagogical and psychological principles which have long been employed in the secular day schools. This was indeed a "new thing under the sun," for the present era of Religious Day Schools had then scarcely dawned.

For eight years these Vacation Religious Day Schools, as they were named, were conducted at Elk Mound, Wisconsin, and Prof. William R. Mutch, of Ripon College, became the leading figure, charting the field of the new religious instruction for an intensive training of youth such as was never dreamed of before, and, with other helpers, arranging the curriculum for a graded system after the pattern of the best day schools.

Necessarily the first task in such a movement was to provide teachers trained in the application of the new principles. What Chautauqua was then to thousands of people in general education, that Elk Mound became for those interested in the new methods and principles of religious training. It was only after four vacation seasons of teacher training had passed that a real Vacation Religious Day School for children was conducted, and then the children formed virtually a "practice school" for the new teachers.

The Elk Mound School continued its existence just long enough to overcome the prejudice against its novelty, and to secure proper recognition and place for the Daily Vacation Bible School with the leaders of the new religious education in American Protestantism. Since 1907, when Elk Mound ceased its sessions, the Daily Vacation Bible Schools have grown until now they are numbered by thousands throughout the United States and Canada. In the summer of 1921 nearly seven hundred of these schools were conducted in New England alone.

Place and Scope of the Daily Vacation Bible School

The very birth of the Daily Vacation Bible School was in recognition of the woeful inadequacy of the Sunday School then in vogue. With not more than twenty-four hours per year of actual instruction, and that generally under very bad conditions, how could it have been otherwise than that two-thirds of the Sunday School pupils were lost to both Church and Sunday School before they had reached maturity? The stirring books and charts of pioneers such as Professor Coe and Professor Starbuck, revealing the failure of the old religious training, finally stung Protestant leaders out of their complacency, and the Vacation Bible School was but one evidence of the new recognition of the religious needs of the child.

Surveys of the Interchurch World Movement, published in 1920, put before us the fact that 28,529,950 persons in the

United States, nominally Protestants and under twenty-five years of age, are not connected with any Sunday School, and that the total for all Protestant Sunday Schools of the above age in the United States is only 16,318,900. Or do we wish something even more concrete and shocking? A few years ago, Prof. Henry F. Cope, General Secretary of the Religious Education Association, made an intensive survey of Chicago, with the discovery that only one in every five children of public school age were receiving any public religious instruction whatsoever, either Protestant, Catholic or Jewish.

To an ever-increasing number of religious leaders these alarming facts are appealing, and the conviction has taken root that if America is to be saved and kept for Christianity of the Protestant order, then institutions for religious training vastly more thorough and far reaching must speedily come into being. The Daily Vacation Bible School for one has come to the Kingdom for such a time as this.

From the mere time standpoint it is readily seen that the usual four weeks of three hour daily sessions in the Daily Vacation Bible School furnishes sixty hours of instruction, equal in time to about two and a half years in the ordinary Sunday School. Another advantage results from the continuous three hour sessions under trained teachers and under favorable conditions.

But probably the greatest argument for the Daily Vacation Bible School is not in its supplementing of the Sunday School, nor even in its better methods of teaching, but rather in the wide and varied constituency for its appeal and the diverse and unpromising sections in the down-town city to which it can readily be adapted. Last summer in Boston, under the Boston Missionary and Church Extension Society of the Methodist Episcopal Church, seven of these schools were conducted in the poorest sections of that city with an enrollment of more than eight hundred children, and from half a dozen different immigrant nationalities. The antecedents of these children for the most part were not Protestants but nominally Greek or Roman Catholic or Jewish.

During the same season, in August following the Vacation Schools, Fresh Air Camps were carried on at Montwait, Massachusetts, under the City Society and at South Athol under the Morgan Memorial. In these two camps were more than three hundred children picked from the poorest homes in the congested section, and thoroughly cosmopolitan in character. Fresh air, good food, good health, recreation,—there were in abundance but the most important feature was not these but the continuation of the training in the Vacation School under most favorable conditions.

The methods and curriculum of the Daily Vacation Bible School were employed in these camps to best advantage and the gratifying results were apparent. On "Exhibition Day"

these children revealed their knowledge of the Bible, of the best hymns, of missionary heroes and history, and of patriotism to the surprise and delight of the many friends in attendance. The permanent results may be gauged by the fact that most of these children are now connected with our Sunday Schools and not a few are members of our churches.

Ideals and Methods

From the beginning the Daily Vacation Bible School movement has aimed to be interdenominational in its character. The lessons taught, whether Bible or missionary, are designed to give the outline, facts and teachings, and these are the seed to be germinated later into character, loyalties and life decisions. Frequently these schools are community affairs in which a majority of the churches, if not all, co-operate on equal terms. For all participating, the result is bound to be removal of narrow sectarian prejudice and a preparation for the more truly Universal Church of Christ in the generation just before us.

As has already been hinted, the original purpose of the Daily Vacation Bible School was to strongly supplement the Sunday School. That it has worked a revolution in Sunday School organization and methods is greatly to its credit. From the first, the model for curriculum and teaching methods was the best of the secular day schools. To this end the Daily Vacation Bible School requires teachers trained for the new order. Frequently Christian teachers from the public schools are employed, and today the students and graduates of our Religious Education Schools furnish the best teachers, when they can be secured.

In so far as possible the Daily Vacation Bible School is graded along the lines of the day schools, and the lessons and tasks are arranged according to the child's growth and development. The literature published under the direction of the Parent Daily Vacation School Board, with offices in New York, is arranged for this graded teaching and fits into the ideals and practices of the new religious education in our Sunday Schools.

One distinctive feature of Daily Vacation Bible School teaching is the very large use of story telling. Bible teaching is Bible stories,—as is also missionary teaching and teaching of morals and patriotism. On this account, the Vacation Bible School teacher must be an apt story-teller. Perhaps the great secret of the attractiveness of the Summer Vacation Schools for the thousands of children of all classes is to be found here. How often the writer has seen little Italians, Syrians, Jews, from the crowded, hot and narrow streets, sit open-mouthed under the spell of the old Bible stories! Then to note the keen rivalry of these children in retelling these stories is to be thrilled with the assurance that Bible seeds have been sown in young hearts to bear fruit in time and eternity.

Expressional activity also is a Daily Vacation Bible School distinguishing feature. After a Bible story has been told, the next step is to "draw it." Following a simple outline, the children find delight in filling in and coloring the Bible scenes. These pictures, with titles, memory verse and leading thought, form the "Illustrated Bible," which is one of the keep-sakes to be carried home by each child in the intermediate grades.

But of all attractive, novel features in these schools, none exceeds the dramatic representations. The children not only draw their lessons, they also "act" many of them. In very simple costumes the children find delight in playing "Joseph and His Brethren," "Ruth," "Elijah," "Daniel," "The Good Samaritan,"—all the great characters represented in the Old and New Testaments.

By these methods the Old Bible is made the most enticing of all books, and its heroes become the ideals of the growing boy or girl. The memory work, including the great psalms and hymns of Christianity, are easily interwoven with the other work so appealing to the average child nature.

The guiding principle underlying all Daily Vacation Bible School Work, is the recognition and employment of the play instincts of children. Because the Vacation School is made so delightful, the children voluntarily and gladly leave the streets and playgrounds for the games, the stories, the songs, the plays, and the hand-work of the Vacation Bible School, and their regret usually is that the sessions are so short.

Spiritual Achievements

Said a retired Congregational preacher to the writer of this paper, at the close of the Vacation Bible School Camp at Montwait, Massachusetts, two years ago, when more than one hundred very needy city boys and girls were taught and led as described above, "You brought those children here a howling mob; you take them home a crowd of little ladies and gentlemen." This achievement is being repeated year after year in the thousands of Vacation Schools throughout our country, and especially in our cities. Many of our downtown churches in the congested immigrant districts find their first point of contact with these children in the Daily Vacation Bible Schools and from these are built up their Sunday Schools and later their church memberships. Our Morgan Memorial Church of All Nations in Boston is only one of many striking examples of this result. The writer of this paper can cite many instances of immigrant children, reached for the first time in the Daily Vacation Bible Schools, who are now among the spiritual leaders of the younger members of Boston Methodist Episcopal Churches.

The very wide adaptability of this Vacation School, moreover, has made it successful not only in our cities but even in

our more rural districts. Many of New England's seven hundred schools of last summer were in the small towns. Consulting recently with the President of the Vermont Sunday School Association, your writer learned that for several years these schools have been in successful operation in that State, with the result that the Sunday Schools have been greatly strengthened and many of the churches have been revived.

Future Possibilities

When Robert Raikes gathered some ragged Gloucester waifs for the organization of the first Sunday School, he could not have dreamed of the developments of that kindly deed proceeding from his Christian heart. So also in two decades the Vacation Religious Day School, projected so humbly at the first by Rev. Mr. Vaughan, has presumably grown quite beyond its founder's first vision. We are today merely in the early morn of the possible development and usefulness of the Daily Vacation Bible School. In organization it has already become international with its headquarters in New York City and with a regular officiary giving full time and strength. At the recent Annual Convention held in New York the delegates were registered from all parts of the United States and Canada.

With one hundred cities in our country each having a population of more than 100,000, the largest of them the second and third most populous cities in the world, with three and five millions respectively, with these cities made up of from fifty per cent to nearly 90 per cent of immigrants or their children, coming mostly from the south and east of Europe and from Asia, having little or no sympathy for our institutions and especially for our type of Christianity, it is sun clear that, if our country is to persevere in the ideals and traditions of the fathers, then all of us, and especially our churches, must exert an influence upon the children of these peoples such as we have never before even approximated. Our armies, joined with those of the Allies, saved the world from Prussianism, but it is only organized Christianity that can save the world from Bolshevism, Radicalism, Atheism, and all the hate, war and chaos these cults of unbelief engender.

For meeting these new foes we are all too slowly girding ourselves. Our leaders in pulpit and school now see the call and the need. The whole new Religious Education Movement is an expression of this awakening, and the Daily Vacation Bible School has proven itself to be one of the aptest tools for winning and training the children of the immigrant for the better things of America. No prophet is needed to foresee that this form of Christian training will have enlargements in the near future that will render it one of the most efficient agencies for ushering in the Kingdom of God among men.

THE SPIRITUAL PURPOSE OF RECREATION

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The play impulse is instinctive and universal in life. Play is the serious business of childhood, one of the most engrossing activities of youth, and one of the hearty interests of maturity. It is this instinctive, persistent character of play that has led educators to realize in it something more than a casual activity of unoccupied childhood. Mr. Henry S. Curtis, thinking on this aspect of the play life comes to the conclusion "that play must everywhere have served some great purpose, or it would not everywhere have survived." Some of the fine desires and normal aspirations of human life may retire in discouragement before the rebuff of unfriendly circumstances, but the play instinct refuses to yield. It will express its purpose and will call childhood to its games and frolics in spite of the hindrances that a careless civilization may impose.

Herbert Wright Gates, in his "Recreation and The Church," cites an illuminating illustration of this. He says, "I once saw a little girl in an alley in one of our large cities. Mud lay thick upon the ground; barren brick walls, garbage cans, ash boxes, and ugly refuse were the only physical surroundings. There was seemingly nothing to stimulate the imagination. And yet she was playing—playing a game as old as childhood or as the instinct of motherhood. She was giving her doll a ride, and the doll carriage was an old sardine can, with the cover turned up to form a back and a string to drag it by, and the doll was a dead rat with a bit of rag tied round its neck. It was a sight to grip one's heart and to leave one uncertain whether to cry out in angry protest against conditions that could reduce childhood to such straits, or to thank God for the instinct that enabled the child to find this glimpse of the ideal in such sordid environment."

Such persistent purposes must have significance beyond that of amusing a carefree hour. It would seem that play must be a serious part of the divine program for the bringing of equipped childhood and youth to the purposes of adulthood. The wonderful thing is, that play unaided, unguided, yes, and often repressed and discouraged in its free expression, achieves purposes of such educational and cultural value. Play naturally and normally achieves spiritual results: its fundamental reaction is on the character.

The traditional attitude of the Church, in its prohibitions and warnings, is an admission of this claim. The concern of the Church has not been of the amusements themselves, but for the spiritual disintegration that follows excessive indulgence in these amusements. We recognize that play may work spiritual havoc. That the apprehension of the Church is not without foundation is strikingly asserted by some of the reports of vice commissions which have studied the relation of vice and the commercial amusements in our largest cities. It is easily seen from a study of these reports that there is an intimate relation between the commercial amusements and the vice of the cities. The amusements seem to be the schools for the preparation of youth for lives of wickedness, and the preparation is one of soul as well as of brain.

Mr. R. H. Edwards in "Christianity and Amusements," recognizes and interprets this close connection when he says, "It is as yet little realized what a plot the forces of evil have conspired against the young people of the cities. They still start life with moral fiber made of the same essential texture as the youth of the country. The break in that fiber is the result of unbearable strains which a complex of exploitations puts upon it. . . . The filching of their meager earnings is only a little theft compared with the enormity of that robbery by which their spontaneous joy in life, their modesty, and their chastity are plucked away. It is a terrible thing to bring the emotional and spiritual resources of youth to bankruptcy at twenty-two or twenty-three. It is no cause for wonder that youth wilts under the process, that emotional instability is so prevalent, that the age of youth is the age of crime, and that clandestine prostitution appears to grow with appalling rapidity. On the other hand, it is a cause for wonder to all who are close to these young people, that boyish integrity and chivalry last as long as they do, so often victoriously, and that chastity makes so stubborn a fight for its life. If all young people are to have their rightful share of high joy in life, morality must have the utmost reinforcement, for the power of personal morality—the power of the individual to refuse the evil and choose the good—is nowhere more needed than in the hodge-podge of moral confusions which characterizes the amusement offerings today, often making evil seem attractive and a good life repellant rather than beautiful."

It would seem that no one could look upon the spiritual transformations that are wrought in this field of commercial amusements without being forced to speculate upon the undreamed possibilities for working toward the highest spiritual

purposes through the recreational life of a community. And yet as Miss Addams writes, "Since the soldiers of Cromwell shut up the people's playhouses and destroyed their pleasure fields, the Anglo-Saxon city has turned over the provision for public recreation to the most evil-minded and the most unscrupulous members of the community."

The Church Dare Not Be Indifferent

The Church must not regard with indifference an activity in which the results must always be tabulated in terms of character transformation. This activity "leads out the youthful spirit through mysterious, instructive regions where no formal education can be its guide, and may, indeed, light up the meaning of government and the moral order. . . . It is well to believe in play, for the love of it leaps up instinctively in every normal being . . . morality and play grow up together like joyous children when play is unbought, spontaneous and clean." Any activity which has such intimate relation with spiritual processes of life is of interest to the Church. There is still urgent need for the note of warning against the unclean and the intemperate in amusements. There is also a large opportunity for our co-operation with civic organizations in the provision of adequate community recreation, even in those enterprises in which the distinctive religious purposes are not included. But it is high time that we sensed the opportunity that the recreational program offers the Church for the surer and larger accomplishment of its spiritual ministry to youth. An activity of human life that brings such a sure influence to bear upon the character of the participant ought to be studied and used by the Church for the accomplishment of the distinctive purposes of religion.

As we begin to view the recreational program of the Church for the bringing out of its spiritual opportunities let us guard against a short-sighted view of its value. Let us say it quickly, but emphatically, the recreations of the Church ought not to be used as a bait or a lure to entice the wary youths into the "regular religious" activities of the Church, nor should they be offered as a reward for the heroic endurance of front line duty in the Church School trenches. To assume that attitude in regard to recreations is practically to turn all the influential force of the recreation against our religious purposes. It draws the line for the child between the things he likes to do and the things he finds a bit irksome. It helps to establish the separation of the religious and the secular in the boy's mind, and to enlist his sympathies on the side of the secular. We cannot identify the teachings and the life of Christ with play life of our youth by that method.

The recreational life is good in itself. It is not the sugar-coating for a supposedly bitter pill. It has value in itself. It has its own credentials for a Christian ministry. It will bring its own justification in the amount and kind of work it will do for the Master. When we provide it, let it be on the same basis as we provide for formal religious teaching or preaching; let it be regarded as a means of grace, and let us give to it in the plans and provisions we make for it and in the leadership we bring to it, the attention and care that the most significant Christian ministry should merit. With that attitude dominating the preparation and use of the recreational program we may expect the accomplishment of certain definite spiritual purposes.

Recreation Program Discovers New Life

The recreational program is powerful as a discoverer of new life. It does more than to recruit a list of new names. It gets the friendly and hearty response of the life of the community in which it works. If the play activity is instinctive and universal as it seems to be, facilities for its healthful expression represent a community need. Just as the carrying of medical care and comfort in the name of Christ makes an irresistible appeal to the friendship of a community, and widens the sphere of the ministry of the Church, so the provision of a recreational program by the Church makes for community understanding and friendliness toward the Church. This would seem to be especially true in the city field where the peculiar type of community life makes it difficult to get into intimate touch with new life even when it throngs about us. The conditions in this kind of a field are not friendly to the play life.

The recreational program which is planned to relieve the restraint of the streets will carry the church which offers it into an increasing number of friendly hearts. This program was recently offered as a solution of its problem to a church which had uneasily witnessed the number of its young people decrease almost to the vanishing point. The pastor and some of the officials felt that it would be a futile appeal because there was an absence of young people in the parish. However, the recreational program on an experimental scale was inaugurated. The almost immediate response overtaxed the provisions that had been made. Every age of childhood and youth was strongly represented by young people who before had lost their interest in a church which, except when it sermonized against the dance, was indifferent to their need for recreation.

If this simply represented an increased number of young people who for a short period each week came to play in the atmosphere of the church, and who were still disinterested

in the worship of the Church, a really worth-while result would have been gained. But when we remember that when it recruited young bodies for the playground, it also recruited a new interest and a new friendship on the part of these young people for the Church, the inauguration of this program assumes a larger significance. This ability of the recreational program to find new life in an old field, and finding it, to inspire it with that interest and friendliness which will make it more amenable to Christian influence and formal teaching is a strong step toward the accomplishment of our spiritual ministry to young life.

Play Helps to Establish Life's Creeds

But the spiritual purposes are by no means exhausted in this discovery of new life, and the kindling of interest in these new found acquaintances. Life cannot play without being changed in mind and heart as well as in body. The play ground offers a real opportunity for the expression of Christian teaching. In play life the "real personality and the strongest interests" of the child find expression. The reactions that are called forth from the child by influences acting upon his play life are more apt to be true and sincere than those induced in any other activity of his life.

Play is the serious business of childhood, and it carries a large measure of interest over into the period of youth and adulthood. Dr. Gates reminds us that "its requirements, its rules, its rewards, have for him all the authority that work will have later." Remembering this we can easily follow him with our consent when he further says, "whatever principles of action and success we may teach in play will have for the child all the authority and lasting quality that similar principles have for the adult in the prosecution of his business and profession."

It makes then a life-long difference whether the atmosphere in which the lad plays is one of moral indifference or of Christian carefulness. Perhaps there is more than a theoretical connection between the careless creed of the street where city children play and the moral indifference of great areas of adulthood that has learned to express its laxity in play. In the commercialized amusements the youth learns to play in accordance with the moral indifference of the amusement-seeking world. He hears no strong word concerning the sacredness or value of personality. He is not reminded that a man may win a game and lose himself. He is seldom reminded of anything beyond the physical. Simply by playing in that kind of an atmosphere he grows a character devoid of spiritual power and often positively fitted for immoral purposes.

In the immoral dance hall, or the vulgar burlesque show there is no placarding of the creed of immorality or carelessness; it is simply assumed and the game is played according to the rules. The result is their output of devotees to the sensual and lustful life. May not the Church obtain spiritual results of its desire by furnishing a Christian atmosphere and influences for the recreational life of its youth? The recreational program of the Church will set the youth to playing in an atmosphere and environment where Christian principles set the rules of the game and influence the conduct of the participants, and when it does we may expect that it will work toward the forming of Christian values as unerringly as careless commercial amusements make for moral and spiritual bankruptcy.

Play Program Must Be Graded

However, to insure the accomplishment of spiritual purposes through the expression of Christian principles and impulses in the play life the needs and possibilities of the periods of childhood and youth must be taken into account in setting up the program. Graded play is just as necessary as graded instruction. It will not be possible within the scope of this paper to do more than to remark on the possibilities of the child at various ages. George Ellsworth Johnson's "Education by Plays and Games" covers this field in a fine way. By recognizing the interests and possibilities of each age and constructing a recreational program according to them we may insure the gaining of spiritual results of cumulative value. From the individualistic tendencies of childhood through the rapid changes of growing boyhood and girlhood to the period of youth with its significant social interests the Christian principles of life may find strong expression in the recreational program. If the play life of each succeeding period of childhood and youth can be dominated by the Christ we are going a long way toward the securing of the spiritual values of Christ in the characters formed during these years.

It Leads to Christian Discipleship

But many of us still believe that ultimate spiritual character is a matter of decision and choice. The Christian religion is one of personal relationship with God. Many of its values may be communicated through educative processes. Religious education is cultural. But its ultimate purpose is the securing of a conscious consent by the mind and heart to the claims of Christ. We must keep this purpose, which includes all other Christian purposes, in mind as we turn to a

greater use of recreation in our Christian ministry. The very places and methods of this program is suitable ground for the pursuing of a real evangelistic purpose. It needs no great stretch of the imagination to realize the perfectly fine opportunity the Camp Fire affords for the winning of boys to real decision for Christ. There are often moments in the games when some Christian truth such as loyalty, co-operation, or honesty has been thrown into bold relief and has been achieved only through a fine assertion of character, when a lad will appreciate the challenge and the spiritual rewards that are involved in a straight out and out Christian decision.

From a group of letters written in appreciation of Christian influence that had worked through the recreational life of the Church I quote a few significant sentences: the first one refers to a camp experience, "I heard a discussion on tithing which was news to me. It started me on the same plan and I have had more pleasure and interest in religious things through tithing than through any other single thing." Another reaction from the camp: "In the evening after a hard day's work I find content and nearness to that God we sought so diligently at camp." Another writes: "At our camp I learned for the first time that I was a slacker. The other fellows showed me where I stood and I got busy. From our camp I went home and won the other members of my Sunday School class to the Christian life." A girl writes this: "Yes, there were four of us decided for Christ at the Camp Fire you write of. We are all trying to do our Christian duty. I'll never forget that event. It is the realest thing of my life." These could be duplicated many times by men who have used the recreational program of the Church up to its fullest possibilities.

Play Leadership Must Be Really Christian

With these purposes before us to be accomplished, it hardly needs to be said that the character of the leadership we give to the work is of the greatest significance. In no other ministry of the Church is there greater opportunity for influence through personality. The leadership must be really Christian. It should be virile and versatile. It must never be allowed to corrupt the recreational program into professional or near-professional athletics. The Christian results are in the hands of the leaders.

We should also remember that this program offers a fine field for volunteer Christian service. One of the most valuable by-products of recreations in the Church has seemed to me to be obtained at this point. Many of our young men who would shrink from formal teaching, can work in con-

nection with this program and just as influentially as the Sunday School teacher.

The spiritual quickening and interest that come to the leaders should be mentioned in the list of significant accomplishments of the Christian recreational program. I have in mind three young men who were induced to become group leaders in a Church Camp for Boys. Before taking this work they had no interest in the more serious work of the Church. Their experience in that camp where the great things of the Christian life were sought for the boys transformed their whole conception of Christian work and gave them a zest and enthusiasm for it. Two of them are now leading fine boys' classes in the Church School—the other through that experience decided on a life of Christian service and is in college preparing for it.

We have said nothing concerning the character of the program for the local church. We could not do so within the limits of this paper. As a general statement we may say that the gaining of these spiritual purposes need not wait until an elaborate program can be initiated. There are situations where it is not necessary for the local church to put on an elaborate program of its own. Where the strong community forces have been organized to provide good and adequate recreation as a community project, it is our business to co-operate, and to contribute as liberally of our service and leadership as we may. But even in such cases, we must recognize that in the very nature of a community enterprise along this line, we are limited in the character of the influence we can bring to bear. Certain definite Christian purposes as we conceive them cannot be achieved in the community program. The best we can do is to bring Christian influence to bear in a rather general way. So that even in this situation, it seems advisable to include in our Church program a place for hearty, zestful play life through which our leaders can work to the accomplishment of the most definite Christian purposes. The program may be simple, but it should be effective for each group within our ministry to young life.

To summarize: Play is at the heart of childhood and youth. Its potent influences play upon the body, mind and soul, but its greatest reactions are spiritual. It is one of the greatest educative activities of young life—perhaps the greatest. He who governs the play life, controls the atmosphere of the play, sets the rules of the game, and gives it examples and influence through leadership, which will work significantly upon the developing character of youth. Any of the spiritual purposes which are embodied in our Christian ministry to childhood and youth may be aided by a recognition and use of the recreational program as an integral part of our Church program. The question that comes is, "Will we allow the play life of our youth to be

influenced and taught by the careless creed of the amusement lover? Will we allow the spiritual results of play to be in terms of soul impoverishment and moral bankruptcy or will we set our churches to using it for the high purposes of Christ?"

SYNOPSIS OF DISCUSSION

Rev. Orrin W. Auman

Superintendent Denver District, Colorado Conference
Denver, Colorado

I wish to congratulate Dr. Burns and any others who have been in any way responsible for the placing of this subject on the program of this Council meeting. It is very important that we consider the spiritual content of our work in religious education, and these excellent addresses ought to be of much value to the churches as a contribution in this direction.

There is a very loose using of the term "spiritual" in the talk of the day. Everywhere we are coming across comments upon the needs of the hour, and men are saying and very truly, that "our greatest need is a spiritual need," but by this use of the term they usually mean little more than the urging of a high moral or esthetic ideal. In the true use of the term "spiritual," we mean as has been suggested by one of these papers, a stimulation of the spiritual sense of the individual, and a perfect association of the individual with the divine spirit, as has been so well said from this platform. This is the urgent need which we have in our systems of religious education. We must both train the spiritual preception and capacity of the individual and teach him by very definite instruction, the means whereby he shall avail himself of the largest possible fellowship with the divine spirit.

HOW TO SECURE AND KEEP A SUNDAY NIGHT CONSTITUENCY

Rev. William L. Stidger

Pastor St. Marks Methodist Episcopal Church, Detroit, Michigan

When I start to discuss a theme like this I feel very much like the nervous woman who got into a taxicab for the first time in New York. She said to the driver, "Now do drive carefully, for this is the first time I was ever in one of these things and I'm very nervous."

The taxi-driver said, "You've got nothin' on me, lady. It's the first time I ever drove one of these things."

I do not come to you as an expert. I am simply in the process of learning how to drive one of those things that we call a Sunday night crowd.

But, since I have been asked to discuss it, I will do so briefly and say that, as far as we are concerned, and so far as we have worked it out in the laboratory of practical experience, it is a matter of publicity, program, preaching, and purpose.

I do not select that alliterative scheme because it is a habit, or because it sounds well, but because it is the truth; and these words are the simplest words that I can use to describe the four necessary elements in getting and keeping a Sunday night crowd.

Publicity

If the fact that at St. Marks for fifteen months straight, winter and summer—December and August—we have had a full church, and during twelve of those fifteen months we have run overflow crowds; if the fact that we have always been compelled to start our services in the evening from an hour to an hour and a half before the scheduled time to begin; if the fact that we frequently turn hundreds away, and nearly always have out the S. R. O. sign, indicates that I have a right to talk on this theme, I lay down these four words as the explanation.

First, nobody can expect to get an overflow crowd in a great American city who does not advertise regularly and consistently. We use paid space double column every Saturday in the four big Detroit papers. In fact, we started the habit of using double column ads. A reference to the files of the Detroit Church page for years will show that up to the time we started our big campaign of advertising there was not a single church using double column ads regularly. Now more than ten churches in Detroit are doing so.

We use this space because it pays us in dollars and cents, in crowds, and in every other way that it ought to pay.

Last year our loose collections alone amounted to five dollars short of ten thousand dollars. And this was in addition to a well-farmed envelope collection, a heavy building fund subscription, benevolence envelopes, and a special emergency fund subscription.

So we are certain that this loose collection, which is the largest in the city, and perhaps the largest in America, is "pitched in" by the great crowds that pack and overflow St. Marks.

No great Sunday night audience can be secured without a careful and consistent and generous publicity; a publicity which will always pay for itself and increase the loose collections four-fold.

Program

Second, it is a matter of Program.

I do not depend entirely upon preaching to hold my crowds. I know of a few men who can do this; but very few. Many preachers sit back on their haunches, shrug their shoulders, and fool themselves into being contented with small crowds because their idea is, that they will not "stoop to getting folks by any other way than preaching."

Of course that was not the Lord's attitude. He not only went out into the highways and byways, but he actually did the spectacular time and time again to win and get a chance to preach to folks. He had a program as well as preaching. He first fed their bodies, cured their sicknesses, and then preached to them. That is exactly what we do.

We put on as varied, as interesting, as different a program as we know how to put on.

We have never found it necessary to give away apples, or doughnuts, or ice-balls, or oranges, or pie to get folks to church; but I do not criticize the fellow who does. Certain localities and certain constituencies may possibly need this lure and bait. Neither have I ever used motion pictures; but I would not hesitate to do so if it was necessary.

By program I mean "special nights" such as International Night, when I have representatives of every race in the city on my platform. This gives me an opportunity to show the city what a cosmopolitan city we are and what the Church's responsibility to these foreign brothers is. It gives me a chance to preach the Gospel of Christian Brotherhood and it fascinates the people.

Every year I have a "Masonic Night," an "Odd Fellow Night," "A Lions Club Night, "A High School Night," etc. Each one of these programs is shot full of variety.

We use the "Big Sing" and we introduce every kind of novelty into it that is dignified and wholesome. We whistle, hum, sing; have hidden cornet, violin, cello and harp solos.

We use lighting effects of every kind, with an illuminated Cross inside the church for prayer time.

We have a different program every night at St. Marks. I have found that the most attractive thing that I can do is to preach what I call "A Dramatic Book Sermon." Elsewhere I have devoted an entire book to this idea and have not time for it here in detail.

Preaching

The third step is Preaching.

Not a single one of these steps can be left out. Each one is as essential as the four corners to a foundation.

You cannot keep a crowd coming to any service without strong preaching. That has been tried and failed. Publicity and program alone will not keep them long. The day of great preaching is not past. It is at its zenith. It will hold crowds just as ever. They cannot be held without it. It is essential.

The strength of the varied program added to the preaching is what makes the overflow.

Purpose

The last and most important element in getting and keeping a Sunday night crowd is Purpose.

You may pile up mountains of publicity; you may run streams of programs; you may be a Demosthenes for preaching; but if you have not the great and beautiful "purpose" of getting folks into the Kingdom of God and Christ, your publicity, your program and your preaching have become as sounding brass and tinkling cymbal. The crowd will not stay with you unless in that subtle and half-unconscious, instinctive, religious sense they feel and know that the great "purpose" of it all is to win them to Christ.

People soon detect the lack of this passion for souls.

If God's preachers are not, primarily, what my friend, Dr. Goodell, in his new book, calls "Heralds of a Passion," the crowd will gradually thin out and fall away. They are a hungry lot. They are like water and will finally seek and find the level of their spiritual needs.

They may be attracted for a few months by publicity, program and preaching; but, missing that fourth thing, purpose, they will get tired and quit coming.

But this combination is impossible to stop. These four things will crowd a church in hamlet, village or city. I have tried it in all. We saw more than fifty souls a month kneel at St. Marks altar last year. In two years more than a thousand people have been taken into the church. We have had a prayer meeting attendance of five hundred people Wednesday after Wednesday.

I would like to say that all of this work of which I have been speaking would have been impossible without the loyal and generous and efficient help of my associate pastor, the Rev. O. R. Grattan. I do not think that any great modern city church can be run by one man. Something must suffer if that is attempted. I have had the help of associate pastors in three separate ministries and I would not accept a church or a city task alone. It cannot be done as God wants it done, by any man single-handed.

THE SUNDAY EVENING SERVICE

Rev. Roy L. Smith

Pastor Simpson Methodist Episcopal Church
Minneapolis, Minnesota

The worst fooled man in all the world is the man who fools himself. It is so hard to disillusion him. He has such confidence in the one who fooled him.

One of the most unfortunate facts in solving the Sunday evening problem in a great many churches is the settled opinion on the part of church leaders that a Sunday evening audience is an impossibility. It is true that many a pastor has worked himself to exhaustion in an effort to secure a respectable hearing, without result. In most cases it is not a question of industry but one of method. I believe that a good Sunday evening audience can be had in almost any type of church if the pastor rightly understands the psychology of his constituency.

A Question of Interest

We may as well admit that the question is one of *interest.* As the advertising man would say, "Our services have had no attention value." The people have no *interest* in the message of the church—at least in what they *think* that message is. What they want is golf, moving pictures, entertainment or amusement.

For vast thousands of people, Sunday evening is the only time in the week when they will go to church if they go at all. We must get them then or lose them entirely. To get them, we must understand them. Modern industry has turned labor into monotony. There is no spirit of adventure left in the day's toil. If adventure is to be found at all it must be found in the play hours. When they go out for an evening's recreation it is a search for adventure—their very souls crave

it. If the church service is to capture them it must recognize this quest for adventure and make some appeal to it.

The question of the Sunday evening service, therefore, is not entirely a matter of advertising—it is a matter of administration. It is painfully evident that the conventional appeal has lost its effectiveness. We must find a new type of service which will make an appeal to the man who is seeking adventure and which will give the "good news."

Things to Recognize

First of all we must recognize that the non-church-goer is apt to feel ill at ease the first time he is in a service. He is out of his accustomed atmosphere. If he is to be made happy, he must be made to feel at ease. Informality must prevail. He must be kept informed of what is expected of him at each step as the service progresses. The minister can well afford to be explicit in his suggestions to the audience so that any man, by listening, can catch his "cue" and not be made to feel conspicuous by any "break." As soon as the stranger feels that there is no danger of committing some "blunder" he will begin to feel at home. It takes more than a handshake at the door to accomplish this result.

In the second place the average man outside the church thinks that the church is trying to make him believe something which he will not want to believe. The minister, therefore, is viewed with suspicion lest he shall thrust some dangerous "creed" upon the unsuspecting worshipper. This spirit of suspicion and antagonism must be disarmed. If an assault upon his opinions is to be made, it must be a flank attack made at a time when he is off-guard.

The Sunday evening audience, if gathered in from the street, is in the play-mood. It must be moved from the play-mood into the mood of worship. But this can only be done after it is in the church. To get the people in, an appeal must be made to the play instinct. This is not to say that the service is to be advertised as an entertainment, but that the spirit of the service must recognize the play-spirit and, having satisfied it, move on to the spirit of worship.

Team Work and Mass Action

First of all, then, let the service be planned as a game in which the minister is the leader. It can only be a success when every member of the audience is in the spirit of the game. This means that the individual wills of the audience must be surrendered to the will of the leader and the congregation fused into a unit. To do this the minister must be the absolute master of his audience at every moment. It will be fatal for his service if he loses this mastery for one moment. "If the

team loses its captain, all team work is gone." A vital suggestion may be appropriate just here. Any man who hopes to be the master of his own service *must keep to his feet.* The moment he takes his seat he surrenders the mastery of his service. The salesman who remains standing in the presence of his customer has an enormous advantage and the customer instinctively rises to his feet to be on an equality. The only times that a minister can safely take his seat is during an anthem, an offering, or while some feature of the service is being offered for which he is not personally responsible.

A second principle is the one of mass action. If you can get men to acting alike you can hope to get them thinking alike. Having an audience stand or shake hands, or unite in any action such as singing, reading, laughing or praying has the effect of fusing them into a unity. Anything which will get the crowd to *act together* with a common aim is a direct contribution to the service. The writer once had the audience supplied with small candles during the singing of "Brighten the Corner Where You Are." As the chorus was sung the lighted candles were waved in the rhythm of the song. The beautiful sight completely captivated the people. When the song was done there was a very evident spirit of expectancy in that audience. They were asking, "Now, Mr. Preacher-man, what do you want us to do next?" It was easy to preach a sermon urging personal decisions. People in that audience were willing to accept the leadership of the man who had already led them into a happy mood.

Emotions and Atmosphere

A third principle is the appeal to common emotions and sentiments. We frequently ask the congregation to choose "some old song that they used to sing back home." Just to cultivate the tender sentiment we advertise, "Songs like your mother used to sing." There are a few such fundamental appeals which one can always depend upon such as boyhood experiences, mother love, school-days, Sunday School experiences, patriotic enthusiasm. None of these have any doctrinal bias and do not attack any man's religious opinions. They are an appeal to the finest and best that he knows and he responds to such appeals without suspicion or hesitancy.

A fourth thing of importance is to create atmosphere. Each service should have one dominating idea and everything in the service should make its contribution to that idea. The decorations, the music, the sermon and the features should all contribute to this end. We once held a service called "Florida Night" in the midst of February in Minnesota. The church was lavishly decorated with palms and ferns. Girls in summery gowns ushered and a Negro choir sang. The sermon theme was, "A Warm-hearted God in a Cold-hearted World." The

decorations, the "summer-girls" and the whole atmosphere of the place suggested Florida. The people were thinking their own analogies when the pastor began to preach. The thinking of the people was concentrated upon one idea. A railroad service was featured in which switchmen's lanterns were used for decorations. Two great target switches were mounted near the pulpit. A choir of railroad men sang. The sermon was on the theme "Sidetracked" and preached from the text, "All we like sheep have gone astray." The analogy was obvious to even the smallest child. The sermon merely crystallized the thinking of that crowd.

Services for Special Groups

The presence of special groups helps greatly in the development of this state of mind. We once had a hundred blind people as our guests with some remarkable blind musicians. It was easy to talk about the great things in life that one sees without eyes. The presence of these handicapped people in the audience did much to soften the hearts of the people toward the message and toward the whole service. School teachers, fraternal bodies, public servants and factory crowds will usually come if properly approached.

In inviting these special groups one is again appealing to the play instinct and also to their loyalty to their crowd. Four hundred street railway men came together one night as a result of such a service because a small committee brought out the crowd by saying, "We've got to make a good showing, so let's bulge the walls."

If the minister has any misgivings as to the appropriateness of any of the things he does the crowd will soon feel his own doubt and react accordingly. If he is convinced that he is using perfectly legitimate means the crowd will accept his own judgment and enter into the service without serious question. If the minister is himself convinced that his means is going to serve his purpose he needs no better sanction. If he feels that it makes no contribution to the dominant idea of his service he cannot afford to use it under any circumstances. It is merely a question of whether or not it is preaching his message.

THE STRATEGY OF THE DEVOTIONAL LIFE

Rev. Lynn Harold Hough
Pastor Central Methodist Episcopal Church, Detroit, Michigan

III.

The Romance of the City of God

The last public utterance of that knightly gentleman of the Free Churches, Charles Sylvester Horne, was entitled, "The Romance of Preaching." There was a certain fine daring in the use of this word romance. Hard headed and skillful men busy with the tasks of organization and the activities of manufacturing and trade have always felt a rather disdainful superiority in the presence of this word and at least since the time of Cervantes even its friends have felt a touch of apology in the midst of their devotion. The romantic man we have a way of thinking is a visionary. You need to watch him carefully if there is some really important piece of work to be done and if you are wise when you trust him you will not trust him too much. Yet it remains true that the man of vivid imagination, the man of glowing and poetic mind, the man filled with a sense of the romance of life does succeed in getting things done which would never be done without him. Even in industry a flash of the divine fire of imagination makes the difference between the shrewdly successful man and the powerful captain of men whose name becomes a household word in all the world. The man who would do well by a modern city must not only see it as a City of God in the making; he must also see it as a center of constant and marvelous romance. As he prays about it and fills his hours of devotion with the thought of it he must be ever conscious of its shimmering and glowing charm.

Now this is exactly the character of the sense of the city which came to the author of certain great words in the twenty-first chapter of the Book of Revelation. When we stop to think in a fresh and unhampered way of his words we are quite astonished by them. He chooses the very most romantic figure in all the thought and feeling of mankind. He likens the city to a bride. He sees the city coming down "as a bride adorned for her husband." His thought of the city, to use a modern figure, suggests wedding bells. Just as a great romance ends with the happy wedding hour, so his vision of the City of God is the vision of a great marriage ceremony. The very essence of the happy romance of the world is suggested in this most extraordinary figure.

Now it must be confessed that a good many deep seeing and feeling and thinking people have not thought of a wedding

when they have thought of the modern city. They have not thought of the preparation for a wedding. They have thought of a funeral. They have thought of decay and death. They have thought of disintegration and destruction. The horrible things in one of our modern towns have eclipsed all thought of beauty. When the moon was shining at night they have never forgotten the corpse which was lying in the house. Modern realism in literature is full of this sort of writing, characterized by a deadly and terrible honesty, and unlightened by hope. It paints the modern town with crape always hanging on the door.

The interesting thing about the flash of high romance in the vision of John lies just in the fact that he is as honest as any modern realist. Nowhere has the contention between good and evil been depicted with more dramatic force. Nowhere has the evil of life been described with a more awful honesty. His is not the easy optimism of one who has never seen evil. He has looked steadily into the eyes of the bad of life. He knows the whole story of its massive and sordid power. He knows the destructive passion which always lies back of the breath of the beast. And he has no illusions. He has no subterfuges. He uses words dark with horror and he paints pictures wet with the blood of conflict and lurid with the flames of evil burning its way through the world. No modern realist has written with more bitter and biting honesty of the dark facts of life. Sometimes his very symbols become almost too terrible for our contemplation.

Yet this very man has his sunlit vision of the City of God coming down out of heaven to be in this world. Against this very background he paints his picture of exquisite romance. It is in the midst of all this that the bride suddenly appears and the wedding bells begin to sound. After the most complete and remorseless honesty in dealing with the bad facts of life he unfolds before our eyes the shining beauty of this great hope.

We see at once that there is all the difference in the world between the romantic feeling of the man who has never faced the dark facts of life and the high romance of the man who has won his way to hope through the most bitter conflict with all the dark and sordid aspects of life. In the one case you have the optimism of ignorance. In the other you have the optimism won in battle, the finest fruit of moral and spiritual victory. It is only the man who has seen a vision of the city of death who can have the last authentic vision of the city in shining array, the bride coming with eyes of hope and purity and mystery to the golden hour of gladness.

In a way you have one of the great tests of Christianity here. It is not always hard to hope if you live a life which never faces the darker problems. It is not impossible to be honest if you walk the dark way of disillusionment and misanthropy. But the world waits for the voice which is both

honest and hopeful. The world waits for the leader who has seen the worst and still believes in the best.

Nowhere is this leader more potent than in the maelstrom of our modern city. He lives in its turbulent life. Its proud fierce waves beat upon him. He knows its best. He knows its worst. He also knows its God. And in great hours alone with the Master of life whose face he sees in the face of Jesus Christ he has won his passionate hopefulness. The romance of the city has been given back to him after all his disillusioning years.

The man who comes fresh to the tasks of the day with this shining gladness brings something to the city which is more wonderful than all his plans and is more far reaching at last than all his programs. These are useful and necessary. But the renewal of spirit has the secret in it which the men and women of the city most need. To restore the light of noble romance to men's eyes as they go about the labors of a big modern town is to render them inestimable service. To teach men to develop in relentless honesty even as they grow in dauntless enthusiasm is to interpret Christianity to them in the very terms of their struggle and their need.

To be sure there is always a great element of the heroic in this attitude. Anybody can doubt the City of God. Anybody can refuse to believe in the shining bride. Only those who have been alone with the Master who kept his faith in Gethsemane and wrested a coronation from a cross can maintain that honest and gallant hopefulness which renews the life of a city and is to renew the life of the world.

No city worker needs to be caught in the coils of his own endless labor. He can approach the daily task with the morning light in his eyes. In the midst of all the perplexities and difficulties and disappointments there is light in his heart. He carries with him a perpetual sense of the romance of the City of God. He hears the silver wedding bells even when others only hear melancholy fog horns sounding through the dark. And after the long burden of the work of the day of life itself he can find that at evening time there is light.

THE PARISH HOUSE UNDER CHURCH CONTROL

Rev. Ralph E. Diffendorfer

Secretary Department of Education, Committee on Conservation and Advance, Council of Boards of Benevolence of the Methodist Episcopal Church, Chicago, Illinois

I. What Do We Mean by "The Parish House Under Church Control?"

1. The old Akron plan or a modified Akron plan of Sunday school building.
2. The modern Sunday school building, providing for graded instruction.
3. Basements and other church rooms adapted for social religious work.
4. A modern building for an abridged or modified social-recreational program.
5. The full-fledged parish house, social center, religious settlement, equipped for organized religious educational, social recreational and educational activities or program.
6. The independent church settlement under church control but with no church organization.

II. What Do We Mean by a Social-Religious Program?

1. Social activities
2. Recreational activities
3. Educational features
4. Bible study and worship
5. Cultural activities
6. Relief and welfare work
7. Community co-operation.

III. What Conception of Religion and the Spiritual Life Would Lead Us to the Social-Religious Program?

IV. What Conception of the Church as an Organized Agency Would Lead Us to the Social-Religious Program?

V. Some of the Problems Arising from the Parish House Under Church Control:

1. A clear definition of aim
   (1) To meet need as revealed in a survey
   (2) To offer opportunity for the expression of the religious ideals of the community
   (3) To be definitely evangelistic
   (4) To encourage democratic government and civic responsibility.

2. The method of control—the controlling or responsible body or board
   (1) How much opportunity is given for democratic participation in the control of the parish house on the part of the constituency?
   (2) Are the members of the board personally acquainted with the local conditions and problems?
3. The selection and control of the staff
   (1) What constitutes a staff for a well-equipped religious social center or parish house under church control?
   (2) How far can parish houses under church control be entrusted to volunteer leadership?
   (3) In a parish house under church control, who is final authority?
   (4) How can a paid staff be related to the church organization?
   (5) How can we give a paid staff sufficient scope for initiative and personal responsibility to form the necessary requirements for a life job?
   (6) What shall be the ecclesiastical status of the staff?
   (7) What is a reasonable time schedule—the eight-hour day of the staff?
   (8) Shall there be a well-defined division of work?
      (a) As among paid workers?
      (b) As among volunteers?
      (c) As between paid workers and volunteers?
   (9) Can the program be democratically discussed and determined in staff meetings?
4. Relation to other community agencies.

VI. What Results May Reasonably Be Expected From a Social-Religious Center?

1. Is the house to be for the "good little boys and girls?"
2. How much are we interested in getting a crowd?
3. Is a premium put upon Sunday school and church membership?

PROBLEMS IN THE ORGANIZATION AND ADMINISTRATION OF A RELIGIOUS SOCIAL CENTER

Based On a Study of Thirty-Nine Religious and Non-Religious Social Centers In New York City

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Suppose you found yourself in the position of one who was to be responsible for the organization and administration of a social center or a parish house under church control in New York or some other congested city. You would immediately be confronted with a great many problems in the organization and administration of such a center. Some of these would arise in connection with the determination of the program and types of activities to be carried on in relating the center to the community and its needs. But I do not propose to discuss these problems here at all. There would be other problems connected solely with the plan of organization and policies of administration, problems in the relationship between the governing body or bodies, the headworker, paid workers and volunteers, the constituency and the community at large. By the term "organization" I do not include the organization of various departments of work, but the organization of the controlling body and all relationships between the various heads and the policy of government. Let me then define my meaning in regard to these problems.

Statement of Problems

In the first place, if you were in such a position you would have to decide just what your aim for this center was to be, what it was there for, what was its justification for being, what you hoped it might accomplish, what was its chief purpose. Your decision on that point would govern not only your selection of types of activities but also the attitude of the center to the community in which it was placed.

In the second place, you would have to decide on some form of government. What sort of a body would you wish to control the policies and be responsible for the stability of this center? Of course, you alone probably would not have the authority to determine these matters for the center, but you must have some conviction of your own to share with others. Would this governing body be a group responsible only for financial backing? Would it be made up of both men and women? How would they be chosen and for how long? Perhaps you would favor auxiliary boards and many committees.

This paper was not read, owing to lack of time, but is printed by request.

You would certainly have to have some definite ideas as to how this controlling group was to be constituted and what powers it should possess.

And, thirdly, it would be necessary to formulate some definite policies with reference to the staff of workers, their selection and control, the division of work, how you would secure the greatest possible degree of efficiency and co-operation, what arrangements you would provide for their residence, whether you would attempt to train workers in the center, and what your policy would be with reference to volunteer workers.

On these points you would have to adopt certain principles before you could begin at all, whether you were taking up work in an old center or starting an entirely new enterprise. And it is just as essential for a headworker in a religious social settlement to determine his position in these important matters as it is for a head of a non-religious social settlement. I believe the same basic principles should govern the organization in both types of social center and therefore have included both in this study. It is not enough for the minister selected to take charge of what has been called an institutional church in a congested district to be a good preacher and a sympathetic visitor; he must be an executive. And it is also important that other members of the staff of a social-religious institution be alert to the issues depending upon the solution of these problems. And it is to be hoped that even board members may be induced to a more careful analysis of the situations for which they are responsible.

I am, therefore, presenting here a statement of the problems, not including those connected with the program and types of activities, which the headworker and the group responsible for the policies of the center must face. For I believe that a lack of consciousness as to what the problems really are and of the fact that every other social center has had to meet these same problems has led to a carelessness and a laissez-faire attitude which is far from being conducive to the exemplification of the high ideals for which these institutions stand. I do not attempt to present a solution for these problems, for in every case that must be determined by the aim of the center and the needs of the community, but I am attempting to state the problems as scientifically as I can and have offered some general suggestions covering the principles involved. This statement is the result of a study of the organization and administration of thirty-nine social and religious-social centers in New York City.

The Aim

The statement of the aim of a social center bears real significance as an indication of the purpose of the whole program of the institution and of the attitude of the institution toward its constituency and community. One deeply concerned

in the progress of the Church and of social service would find the aims as given in printed matter issued by headworkers to be unsatisfactory in greater or less degree.

Indefinite

In the first place their indefiniteness shows that there is not a clear understanding or appreciation of just what the social center is working for, what it is trying to contribute to the community and the world; why it is there. This is especially true of religious centers. Most of the headworkers and members of the staff have never thought of formulating an aim. They are serving Christ and their fellowmen, they have found themselves in such an institution and they do their share to make its program successful. Their motives are altruistic and they wish the unprivileged groups to know the teachings of Jesus and to have the more abundant life which the acceptance of His principles gives. But the workers in a social-religious center realize that we Christians cannot preach the gospel of the more abundant life unless we do what we can to provide opportunities for normal physical and social as well as spiritual development. I believe this is about as far as it has gone in most instances. Such expressions as "the teaching of a friendly Christianity," "the building up of Christian character," "the extension of Christian teachings and principles," "to exemplify the Christian spirit," etc., may be definite to the person who uses them, but they may convey an equally definite but quite different meaning to one who reads them.

Incomplete

Again, the statement of the aim is incomplete. Most statements show an endeavor to strengthen the religious lives of the members of their constituencies and to give physical aid where needed and to provide opportunities for social growth. It stops with the personal development of the people who come to its doors. For instance, "Our aim is through the highest standards to fortify these children to meet the temptations of everyday life, to teach them self-control, to make of them the right kind of citizens and home-makers." That is a worth-while aim and definite in greater degree than most, but I wonder whether, in making these children "the right kind of citizens and home-makers," this center accepts its citizenship duties as a leader in the community. Or take another stated aim: "To help the boys and girls and men and women to be better boys and girls and men and women, better home-makers and a help to the community in which they live." These are doubtless worthy aims, but they savor too much of the idea of personal salvation. In the Church at large we are learning that personal

salvation cannot come apart from the salvation of the community and no aim is complete which does not incorporate that thought.

Americanizing Aspects

Thirdly, the stated aim often either represents an indefinite attitude of the center toward the community in which it is situated or else is not entirely democratic in its attitude. At a gathering in New York I asked a young woman what work she was engaged in. She said, "I am a Social Uplifter." I could sense the capital letters and thought she must be a member of some organization of which I had not heard. On further inquiry she was astonished at my ignorance and explained that she was working on the East Side with some social organization. Our social and religious centers must get away from the attitude of the "social uplifter" and accept that of the co-worker. The best statements of aim for a religious center which I found was the following: "An organization of people who are trying to follow Christ and establish His principles. It aims to fulfill this purpose in three ways: (1) By teaching these ideals in every department of its work. (2) By furnishing opportunity for its members to express them. (3) By rendering service to the neighborhood."

Compare this with the aim of an outstanding social settlement: "To take its full share (as a family) in the development of the life of the community through the co-operation of the settlement family with its neighbors. To organize all the forces of the neighborhood to meet the neighborhood needs." The difference in point of view will be readily seen: one is "rendering service" the other is "co-operation." It indicates the last step which must be taken in eliminating the word "charity" from our religious work. In a true democracy there can be no charity, there will be no stooping. We will feel that we are brothers and if some of us suffer, all of us suffer; if some are glad, all are glad. And today a social center is beginning to realize that by living in a community it becomes an integral part of that community as Mr. Ribando's and Mr. Cartoff's families are integral parts of the same community and as are all the other families resident there. These other parts do not care to have the uninvited settlement family come there to "serve" them but they welcome it as a neighbor with a clean house and a big house who is interested in working *with* them to make their community more healthy.

In fact, in some cases it is coming to be felt that the settlement house is just as much for the benefit of the residents as it is for the *people* of the community. The following is the aim of Union Settlement, established and maintained largely by Union Theological Seminary: "To afford men and women the opportunity to make their homes in crowded neighborhoods and live there, laboring intelligently for the needs of their

locality and co-operating in every way possible with the religious and philanthropic work already carried on there."

This indicates a new tendency in social settlement work and one which may grow. If there is to be co-operation in fact, the workers must gain from the experience of living in the community as well as the neighbors. One of the leaders in Americanization work in this country stated that in his opinion this was the greatest contribution of the settlement in Americanization work; that it is splendid as far as Americanizing the workers is concerned, giving them an intimate understanding of the life of the foreigners whom we are assimilating and an appreciation of their contribution to our American life; in so far as the settlement is undemocratic it is not Americanizing. It is hard for the Church, with its tradition of charity and relief and alms giving—the beginning of all social service endeavor—to adopt this point of view but in many instances it is true in fact even though it is not so realized and stated.

The mere statement of aim is significant only in the degree in which it indicates the attitude of the workers in a social center toward their work, the people with whom they are working and the community at large.

My study has led me to the belief that an aim for a social-religious center should embody the following points: 1. It should show that the purpose of the institution is primarily Christian and evangelistic. 2. It should be as definite and complete as possible. 3. It should indicate adherence to the principle of democracy. 4. It should indicate a sense of world responsibility.

A Suggested Aim

I believe I would like some such statement as the following to be made concerning a social-religious center with which I was connected: "This institution is established to provide social and religious activities in order that conditions and relationships in this community may more nearly approximate the ideals of Jesus Christ for the Kingdom of God. Such standards involve Christian worship, evangelism, and instruction, brotherly love expressed in friendly co-operation of all members of the community, conditions of health, wholesome recreation, intellectual and artistic vitality, and moral growth, with an appreciation and acceptance of civic and world responsibility. Such conditions are to be attained through individual and community self-expression; therefore this institution will not seek to direct or to dominate but to encourage."

With an aim incorporating such an attitude the staff of a social-religious center would be stimulated to exemplify the teachings of their Master and would show a reverence for the personalities of the people of their community in keeping with

His loving respect for even the lowliest. Something of His love would radiate from this House of God and the people would come as they came to Him, as to a brother without fear, yearning for Him to show them the Father.

Plan of Organization

Another most important factor in determining the influence of a religious-social center upon the community is its scheme of organization. This affects the work of the institution in two ways: directly, in that it determines to a large degree the efficiency with which its program is planned and carried out, and indirectly, as the community feels that the institution is democratic or otherwise.

Board of Directors

First let us consider what I call the overhead organization, for lack of a better term. I mean the controlling body, the group which is above the headworker in determining the policies and scope of the institution. Twenty-eight of the centers out of the thirty-nine studied have a board of directors or its equivalent. The number of members in these boards ranges from five to forty, with twenty as an average. In seventeen of these centers the membership of the organization supporting the settlement elect these directors. In five centers the board itself elects members and in two others a person becomes a member of the board "by invitation," but it was not stipulated by whom the invitation was issued. Twenty-five of these boards of directors are composed of both men and women; in thirteen there are more men and in twelve the majority are women. The term of membership varies. In seven centers the term is one year, in eight, three years, in eight it is "indefinite," and three have life membership.

Most of the religious social centers are dependent in some degree upon some other organization for their support, which does not exist merely because of its responsibility in regard to this one institution. The social centers are dependent upon outside help, but this support comes usually through an association of members banded together for the purpose of carrying on this one piece of social work. Therefore, the overhead organization of a religious social center is much more complicated. For instance, take the Methodist Episcopal Church of All Nations. There are three organizations interested in and contributing toward the support or sharing in the responsibility for this institution; namely, the New York East Annual Conference of the Methodist Episcopal Church, the New York City Missionary Society of the Methodist Episcopal Church, and the Board of Home Missions and Church Extension of the Methodist Episcopal Church. Each of these appoints repre-

sentatives to a "Commission" which, with the pastor as a member, controls the fresh air work and the budget of the whole institution. Further than that they have little to say about the activities of the church; their business is primarily to safeguard and control the financial matters of the institution.

Some churches have no controlling board except the Board of Home Missions, to whom the headworker is directly responsible.

St. George's Episcopal Church is independent and, so far as I could learn, has no overhead organization. The rector controls everything and all the members of the staff "represent him" in the various activities of the church. At least this was the case during the rectorship of Dr. Rainsford.

The Brick Church (Presbyterian) partially supports Bethlehem Chapel, Christ Church Memorial Buildings, and The Neighborhood House. For each of these there is a committee made up of members of Brick Church, and which is self-perpetuating. At Christ Church this committee is composed of persons who take some active part in the work of the church and so are constantly in contact with its problems.

In the case of the social settlement, there is in some instances a settlement association or society, the membership of which elects a board of directors.

It seems to me that our church social centers have not given sufficient thought to the matter of the overhead organization. In fact, in most cases the board of directors has little real effect upon the activities of the institution except in the way it affects the budget. If there is a board of directors, it should be more than an auditing committee or even a financial board. It should be deeply concerned in all the policies of the institution.

But as most boards are constituted today, forward-looking people are grateful that they have so little power. In only nineteen of these twenty-eight centers is the headworker a member of the board. In four others he is permitted to attend the meetings. Other members of the staff are represented in only four centers. The staff members are most intimately acquainted with the problems of the center, and should have a voice in directing the policies.

The constituency is not represented at all. If a center is to carry out the aim as stated in our first section, there must be representation in its controlling board of the constituents. If the people of the community could feel that a social-religious center belonged to them, its influence would be increased tenfold.

One of the strongest criticisms of social centers is that they are not self-supporting or self-governing. If the constituency could elect representatives to a board of managers, they would have a share in raising the funds for the center and would feel

that it belonged to them. They would then feel responsible for its policies. This sense of proprietorship would greatly enhance the Americanizing value of the influence of the center.

Then, too, the board members are as a rule not active participants in the work of the center, they do not know the people of the community and do not see the staff members at work except occasionally. This is a fault of most institutions with controlling boards and has been immortalized in Jean Webster's "Daddy Long Legs." In how many of our religious centers is it true that the members of the board or commission or committee attend only the Christmas entertainment or some special event when the children "show off"? They cannot feel the deep concern nor can they have the rich understanding of one who lives in the community or of one who is there a great part of the time, visiting in the homes and sympathizing with all in their joys and sorrows.

Auxiliary Boards

Auxiliary boards were found in eleven of these centers. These were very effective in some cases, due to the fact that they had some definite function in connection with the center. At the University Settlement, the Women's Auxiliary takes charge of the Girls' Summer Camp. At Union Settlement, the Girls' Work is directly under the Woman's Auxiliary, financed by it, and the head of this department appointed by it. The chairman is very active in the settlement. In this settlement, the Junior Auxiliary is responsible for the music school and its members teach music. At East Side House there is more definite organization and greater responsibility for auxiliary boards than in the other centers studied. Miss Trenholm, in discussing this organization, said, "Each committee of the Woman's Auxiliary supports and guides the work of its special branch. Each committee has a worker at the house who is responsible to it and to the House for the work undertaken. The heads of departments form a working staff for the head-worker and manage their own departments and attend to all details." There are six committees of the Woman's Auxiliary, the membership of which ranges from eight to thirty-seven. These committees must raise the money for their own departments and each one is assigned a certain proportion of the overhead expense for which it is responsible. One can see that such definite division of responsibility results in enthusiastic co-operation on the part of board members.

A study of the standing committees of the boards of directors is interesting, particularly in that it shows how little standardization there has been in this matter. Only twenty of the boards report standing committees. These include thirty-three different kinds of committees, at least with different

names. The House Committee occurs in the greatest number of centers, namely twelve. There are eleven Finance Committees and ten Executive Committees. No other committee occurs in more than four centers and twenty-two out of the thirty-three occur in only one center. These committees are largely determined by the types of activities and the local needs. However, it is strange that there has been so little agreement in the matter of overhead organization.

I give the following complete list of all committees which I found in the centers studied: House (12), Finance (11), Executive (10), Music (4), Entertainment (4), Summer Work (4), Clubs (4), Membership (3), Boys' Work (2), Girls' Work (2), Ways and Means (2), Dramatic Art, Religious, Investigating, District (Hudson Guild), Scholarship, Probation Work, Kindergarten, Relief, Local Needs, Farm, Workers, City Work, Nominating, Upkeep, Repairs, Italian Work, Oriental Activities, Building (in addition to House), Athletic, Recreation, Library (Music School Settlement).

This list indicates the principal functions of the boards of directors and is worth careful consideration in several respects. The diversity is interesting. Thirty-three different committees in twenty centers, twenty-two of these not duplicated. This fact should compel very thorough study as to the value of board committees and which ones are of most help.

It will be observed that there is noticeable lack of recognition of certain divisions of the work which might very well be included in the functions of board committees. For instance, there is only one Religious Committee. Spring Street has a Council of Religious Education which is gradually assuming larger responsibilities. There is a Committee on Workers in only one center. There are only a few committees which show an out-reach into the community, such as the District Committees of the Hudson Guild (which do not properly come under the board of managers alone but are made up of members in each block in the community), and the Committees on Local Needs and on City Work and perhaps those on Investigating and Relief.

What is the relationship of the board of managers toward the community and how can that relationship be established and maintained? If the center considers itself as a family in a community, it must accept its civic responsibilities and the head of the family should have some definite method of being informed on matters of the community and the city and, it seems to me, some definite means of action. In most cases the "head of the family" is the headworker and not the board, and community and civic responsibility of the center depends on his interest and ability, and the participation of the center is often done through the attendance of the headworker at committee meetings and such activity as he may deem wise

to suggest. Of course the value of such activity on the part of a board would be increased many times if the board represented the workers and the constituents.

The House Council

And this matter of the importance of the representation of the workers and constituents in the controlling body leads us to a consideration of the House Council in a social center. At Hudson Guild the matters of democratic control of the center and of community responsibility have been solved by the House Council, which has equal status with the board of trustees and the staff of workers. Workers and clubs are represented on the Council, which has both the legislative and executive powers in regard to the settlement. Laws are made, subject to the approval of the headworker, but are effective if passed with a two-thirds vote over his veto. By a two-thirds vote, the Council may impeach the headworker. The headworker is appointed by the board of trustees. He acts as advisor to the Council and has veto power but is not chairman of the Council, or even a member. The Council is responsible for all questions of house management, including maintenance of order, provision of supplies, heating of the building, etc. This is the most democratically controlled center in New York, as far as I could learn, and the results of such administration have been very gratifying to those connected with this work.

Nearly all of the centers report a House Council or some corresponding organization. There are various bases of representation either from the senior clubs or on a numerical plan; that is, in some cases the plan is two representatives elected from each club, or perhaps only one, and in other cases the clubs are allowed one representative for every ten members or some other number.

It is felt that careful guidance of the Council is most important. It is not always easy to accomplish this and retain the pure democratic organization. Therefore, in seven centers, the headworker is chairman of the Council; he is a member in five others; he has veto power in ten centers; he has only an advisory relationship in six centers.

Training in Democracy

The Council is effective in the degree in which it has definite responsibilities. In some centers it does not have such complete authority as at Hudson Guild, but is responsible for certain definite phases of the settlement activities and thus the clubs and members of the Council receive valuable training in democratic government. Perhaps when they have learned how to do the lesser things well they may be given larger powers. For instance, the Senior Girls' Council at Union Settlement has been editing the weekly paper which is not printed but

is a bulletin board. It takes great interest in this and in weekly teas and other definite tasks, so that enthusiasm for the Council never lags and the girls are learning how to co-operate and are gaining a sense of proprietorship in the settlement. Hartley House has a Farm Council which is responsible for the summer farm of the settlement. In 1920 they raised $7,000 of the budget of $10,000 for this work. This is more valuable than maintaining a Council with such vague responsibilities that its meetings are largely spent in parliamentary disputes, or where little opportunity is afforded them for rendering a vital contribution to the settlement life.

Often the duties are rather indefinite. The following list comprises practically all the duties and powers of Councils in these centers: General oversight of social activities, arouse house spirit, take care of house dues, expel and suspend house members, admit new members to house, raise and dispose of some funds, discipline, make rules for house government, settle difficulties between clubs, grant privileges to clubs, help spread acquaintance, help in volunteer work, general welfare, disseminate knowledge of house affairs, look after supplies, heating, etc.

It is important to see that a Council is democratic in the highest sense. Its aim must be consistent with the aim of the institution. It should embody the ideals of government which we would teach our young people to work for in our national government. The attainment of such standards would require exceedingly wise counsel and superlative tact, but it surely can be done. And such an organization is the only type yet discovered which makes possible the practice in the center of the ideals of democracy which these centers teach and the acceptance of which is involved in the process of Americanization.

A religious social center can have some such democratic form of organization as well as the social settlement. A number of the religious centers have House Councils. Notably, Christ Church Memorial Buildings. Here the Council has an important share in the administration of the center and elects a representative to the meetings of the staff, so that there is close co-operation between the staff and the Council. Should not the Parish House people be represented in the Quarterly Conference in a Methodist center? A great opportunity is being missed in many religious-social centers by not permitting the membership to share in the responsibility and the obligations of the center.

A Proposed Plan

The organization of a religious center with the denominational scheme is bound to be more complex than an independent social center is, but surely certain improvements might be made toward greater democracy and functional overhead groups. I would suggest some such organization as the following for

a social-religious center: The church itself, composed of actual admitted members of that communion, should constitute one of the departments. The other departments should be Religious Education (including the Church School both Sunday and week-day, and young people's organizations, clubs and classes), the women's organization (a union society) and the men's group. Thus membership in the settlement would not involve church membership necessarily. There should be a small board of managers representing the Church bodies and the people of the center. And also a governing body similar perhaps to the House Council of the Hudson Guild. These bodies should then have functional committees covering the various types of activities and problems of administration. It would be a little difficult to work out a satisfactory scheme of representation, but it would doubtless be possible to find some feasible plan which would be democratic, in keeping with the requirements of the church, and providing able leadership. The church will never accomplish its mission in any community until the people of the community feel that it belongs to them and is working *with* them not *for* them. Only then will the church and the people learn the meaning of neighborliness. To love one's neighbor means also to respect his intelligence.

The Staff

We have considered the aim and the overhead organization of social and religious centers. The other important factor is the staff. I will present my findings in this connection under four main headings: (1) Selection and control of paid workers; (2) residential accommodations: (3) workers in training; (4) volunteers.

Selection and Control of Paid Workers

There is always a headworker in a social center. In the religious centers studied it is the pastor. In the non-religious centers the head-worker in all but a few instances is a woman. In most cases, appointment of the headworker is done by the board of directors, and the headworker is responsible for the personnel of the staff in nearly every case.

Requirements of paid workers are very indefinite. For the most part persons are desired who have character and personality, who will take hold of a job in the right spirit and, if they are to have charge of special work, such as music, cooking, dramatics, etc., special training is desired. A preference is shown for college graduates and experienced workers, but no definite stipulation is made in this regard.

The staff organization is another unit in the whole plan of organization. This amounts in most cases merely to a staff meeting at which special problems are discussed and closer

co-operation between members of the staff and finer correlation of activities are made possible by talking things over together. At Christ Church representatives of the Brick Church Committee and also of the House Council are present and take part in the discussion. Staff meetings are held weekly in fifteen centers, monthly in three centers, fortnightly in two centers, and not at all in seven centers. In some instances, especially in church settlements, the staff meeting is really the controlling body and it is here that policies are decided upon and new endeavors undertaken.

The headworkers expressed themselves as finding the staff meetings very valuable in correlating and co-ordinating activities. The staff at Hudson Guild meets weekly for business and discussion and every two weeks they have study, a seminar, which is of value to all. Volunteer workers are required to attend staff meetings here.

This should be the real value of the staff meeting. It should not be a legislative or executive body for the settlement of policies and activities, but for efficiency and co-operation on the part of the workers.

The Eight-Hour Day

A question which is being discussed a great deal now is that of a time schedule for workers in a social center. In nearly all the settlements there is *no* definite time schedule; in fact, there are two settlements only in New York who do govern their time in this way. The feeling is general that the worker's whole life interest should be in her work and if she has any time left over she may do as she pleases with that. As the head of one house said, "Each worker is hired to do a special work and there is no definite arrangement as to hours." In some centers there is a definite arrangement for one day a week off at least. These two settlements which are working on the basis of an eight-hour day are leading a movement toward a definite working schedule. At one of these there are thirteen full-time workers. Each works two periods a day (the day is divided into three periods, morning, afternoon and evening) for five and a half days a week. For instance, there are three girls' workers. One has evening clubs, one has afternoon clubs and one has the playground. Each also has part of the general work of the settlement; one helps the headworker mornings, one has the case work, and one has the financial work of the center. The headworker is immensely pleased with the results of this scheme. A friend of mine, in speaking about this center but not knowing anything of this time arrangement, said, "When I go there I don't feel that the workers are all tired out, as they are in most centers." Perhaps the definite hours have something to do with it. In most settlements there is definite scheduling of house

duty, answering the door and telephone and in some, the heads of departments have definite office hours, nine to five every day. But they are also busy visiting clubs in the evenings.

A group of graduate students in Religious Education at Columbia University met one evening to discuss standards for social-religious workers. At that time these girls, working in churches in New York, made statements showing that most of them were working on a schedule which was indefinite and overtaxing their strength, retiring usually at midnight or later. One girl felt that the only time in which she could do her planning in quiet and without being disturbed was between twelve and two a. m. It is not strange that this girl is planning to enter some other field of service. This group of girls all felt that if they had definite hours of work, allowing them leisure to cultivate their friends, books and art, and time for physical recreation they could enter more enthusiastically into their work and have much more to contribute and to share with those in their clubs and classes than under the present indefinite plan, where, because there is always more to be done than time for doing it, the workers do not take time to keep themselves physically fit or mentally growing. Then, too, a time limit makes for concentration in study and planning and an actual saving of time as well as increased efficiency. This group, therefore, included in their list of standards for a social-religious worker an eight-hour day with one day rest in seven. I wonder if there is one church in the country with such a standard for its staff!

Keeping the Wheels Oiled

A problem in staff control is that of maintaining a friendly spirit of co-operation. In the settlement where this time schedule is maintained, the headworker stated that this plan had been valuable in doing away with petty jealousies and gossip and friction between members of the working force. In all the centers this problem was realized to be not a small one, although in some it had been so well solved that no difficulty was felt. It is absolutely essential that the machinery of an institution be so well oiled that each wheel revolves and each piston moves as it should and that there is nothing to clog the whole machine. This is the responsibility of the chief engineer, the headworker, very largely, and we find that the personality, the wisdom and tact of the executive have in most cases been able to secure a spirit of friendly co-operation on the part of the other workers.

While he must be tactful and considerate, he must also be firm. One headworker said it was necessary for her to live absolutely alone; that while she could be friendly and not forbidding at all, she felt that she must not share her problems with anyone in the house and must avoid any intimacies

with members of the staff; matters relating to club work or other business affairs must be brought to her office during her office hours. In other words, she maintained a strict business relationship with members of the staff, even though living in the same house with them. Another headworker said that the motto of their house might be said to be, "Mind your own business." Another said the most important consideration was the right choosing and placing of workers, the time of selection of workers was the time to avoid trouble in the staff.

Of great importance also is the division of work, and the recognition by the headworker that the person selected for a certain position has been chosen because of his or her special fitness for that work and that therefore he or she should be given authority to carry out his or her plans, provided they did not infringe on any other person's province and were in harmony with the whole aim and program of the institution. One pastor has been most successful with his staff by maintaining such principles. There must be definite understanding regarding where the authority lies and then strict adherence to the agreement. And, finally and firstly, the workers must all feel that they are working toward a common goal and must have an utterly unselfish devotion to their common task which will enable them to disregard their personal desires and ambitions in the light of the work to be done and make all unpleasantness due to personal pique and jealousy impossible.

Residential Accommodations

The spirit of co-operation between workers, the "morale," is also greatly influenced by the living arrangements made. Here again there has been little standardization in actual conditions though most headworkers would agree on certain conditions as being most desirable. In most of the centers single rooms are provided and meals are served. It seems to be taken for granted that the paid members of the staff shall live in the center in all but a few instances, though there is strong difference of opinion felt among social and religious workers as to this point. The group of social-religious workers at Columbia University, previously referred to, decided that a worker should not live in the center but in private rooms not far away. It was felt that she needed to have a place which she could call her own and be independent of the other workers, where she would not have the demands of her work constantly in the focus of her attention. At East Side House only a few of the large number of paid workers live in the house itself, the others for the most part occupying some of the model apartments owned by the settlement in the vicinity. In some of the religious centers the workers do not live in the building, in fact, in some cases the headworker lives at some distance from the center.

There are several advantages in providing for staff residence. First, the value of the staff living right in the community and so making it possible to make true the assertion that they constitute a family of the neighborhood and are attacking their problems in the community from that angle; second, the close insight and understanding of the problems of the people whom they live among—the Americanizing of the workers as well as of the constituents; and, third, the high degree of co-operation possible when a strong family feeling of the best type is developed in the staff.

But with a resident staff, there are some standards which ought to be maintained and there are also some interesting variations in household management. My study disclosed the following main facts in regard to these thirty-nine centers. There are resident workers in twenty-eight centers, twenty-five of which have only single rooms provided. One center provides only double rooms, while five centers have both single and double rooms. In three centers there are single rooms and apartments or suites. I think there would be no dissent to the opinion that single rooms or apartments or suites should be provided. Surely every resident needs to have a room alone.

As a rule the house arranges to have the rooms cleaned once a week, but other care is usually not given, though in a few of the large settlements maid service is provided for making the beds, etc.

Payment varies, and as this is important as an indication of the policy of the settlement in regard to residents, I give some specific examples, leaving out the amounts. When I called, Hartley House had eighteen women residents, selected largely for the community service which they render. All gave some time to house activities. These outsiders paid a little more for their room and meals than did the staff members.

Several of the largest settlements charge a definite amount for room and board, either by the day or week. Another gives room rent free to the staff members and they run the table on a co-operative plan. At another center, each person gets her own meals whenever she pleases; there is no definite plan of co-operation. Brick Church Neighborhood House serves a very fine cafeteria lunch to members, mainly business women of the neighborhood. The one in charge of this is also responsible for the other meals served to the staff. At this house sixteen girls, well fitted to help in the house activities, live, paying for their room and board and giving two hours a week of service. In one of the church centers, rooms are rented to workers and to others who are not required to give of their time. In another church settlement, staff members receive their room and meals as part of their salary, while others who give some service pay a small amount. In East Side House only ten men and women live at the center, only

those having evening work. Staff members are not encouraged to live at the settlement; it is preferred that they live outside and most of them rent model apartments. Greenwich House, while making a definite charge, also has a very interesting co-operative plan, so that the workers themselves are responsible for the management of the dining room. They are required to attend the weekly staff dinner.

Dining rooms and kitchens are found in all the centers having residents. Living rooms for staff members are not so common. Ten centers have one living room for the workers, five centers have two living rooms. One has five and two centers have six.

In only five centers do the workers have a dining room and living room for their exclusive use. In sixteen centers these rooms are meant for the staff but are occasionally used by clubs, etc.; in three the dining room is regularly used for meetings, etc. Greenwich House has most attractive rooms for the workers. Surely this should be accepted as a standard for a settlement; that the workers should have a dining room and a living room, one at least, for their exclusive use. They must have opportunity to receive their friends and to chat together in a restful, attractive room. This should be one of the "minimum essentials" in any settlement house where there are resident workers.

In addition to the regular paid staff, consisting of full-time paid workers, there are two other groups who constitute the corps of workers. These are "workers in training" and "volunteers."

Workers in Training

Workers in training are not found in many centers, that is, where a course of instruction is given in the center. Seven centers, some receiving scholarships from the Presbyterian Board of Home Missions or the Board of Home Missions and Church Extension of the Methodist Episcopal Church, have Columbia students who give about twenty hours a week, receive supervision in the center and are taking courses at Teachers' College and Union Theological Seminary, in religious education and social work. Under Dr. Rainsford, St. George's Episcopal Church did have a course for junior clergy. The men gave their mornings to study and preparation of sermons with the rector's advice. They did calling, club work, Sunday School work, and took turns being senior assistant to the rector. At this time he turned over correspondence and other important matters to the senior assistant. The weekly staff meetings were used for training, the work was discussed, letters written by the senior assistant criticised, etc. Lenox Hill House had men and women in training, these giving full time and advised

to take certain outside courses. They were given their board for their services. The College Settlement had residents on full time, giving them a one-year course. They were required to take outside courses and to give ten hours' practice work. Hartley House has had residents in training, a special arrangement being made in each case. Board and salary are given but the salary varies in amount. Outside courses are recommended. Warren Goddard House had two women in training. They were supposed to give two-thirds of their time to the house, for which they received board and room. Outside courses were recommended. Greenpoint Neighborhood House had two women in training. They were to give six hours a day and must attend outside courses four hours a week. Wesley House does not give a regular course but takes residents who desire training and give their time to help the staff and receive board and room. They have had residents studying at the School of Social Work and giving part-time to the center. Harlem House asked two evenings a week service of residents in training, but did not give board or salary.

Scholarships for training are offered at some centers in addition to those offered by the Board of Home Missions and Church Extension of the Methodist Episcopal Church to post-graduate students at Columbia.

Volunteers

Volunteers are used in all the centers except East Side House, where the headworker said they could not get them; they have 68 paid workers there. Some centers have a great many volunteers: Henry Street, 150; Fellowship House, 60 men and 50 women; Bronx House, 50 men and some women; Hudson Guild, 20 men, 60 women; University Settlement, 48 men, 44 women; Federation Settlement, 70 to 80 men and women. The average for twenty-six centers giving figures is forty men and women. In most cases there are more women than men.

Volunteers are secured for the most part through friends of the center, friends of the board members and of the workers. Also various schools and colleges have helped. It is a great help where some one institution, such as a college, is back of a center. In such cases volunteers are easily enlisted, as the institution feels a definite responsibility for the work.

Requirements for volunteers are for the most part indefinite. One center has an age requirement of eighteen for junior work, twenty-one for intermediate work, and twenty-four for senior work. Here also a college education is required for senior workers and experience is perferred and a positive moral viewpoint required. Would not religious centers gain if they should accept a standard for volunteer workers in personality and ability?

When volunteers are secured there are certain requirements which they must meet in some of the centers. In most centers regularity of attendance is strictly demanded, in some cases a substitute must be provided in case of absence. One center states it has the same requirements as for a paid staff. Attendance by volunteers at staff meetings is required in four centers, "urged" in three centers, an invitation is extended in four others. One center has "teas, sometimes" for volunteers and staff members, and in another there are social meetings with some discussion.

Promptness is "required absolutely," "required strictly," "insisted upon." In two centers leaders are dropped if frequently late. But in some centers they admit that it is "urged" and in others they "ask for it but don't get it."

Preparation is required in three centers, "begged" in one, "urged" also. In some centers they are given material and data to work out programs. One center frankly reported that no preparation was done.

Visiting by volunteers is "required," "urged," "strongly urged," "urged and it is done," "supposed to be done but not done much," and "suggested."

A period of probation for volunteers obtains in five centers and in one other the worker is "watched during the first season." In one center the worker "helps someone until his fitness is proved." In one center the period is three months, and in another two months.

A training course for non-residents, for club leaders, was given at Henry Street Settlement, and last year the United Neighborhood Houses Association offered a course. I could not find a record of any other course offered for volunteers by the centers. Often the headworker or head of the department supervises the work of the volunteer in such a way that this constitutes individual training.

I believe one would find that more attention is paid to the qualifications and training of volunteer workers in non-religious centers than in the religious centers in New York City. Surely such should not be the case; for the evangelistic purpose of a religious-social center should require all workers not only to be specially fitted for the task to which they are assigned but to be able to inspire and lead those whom they teach or play with to a higher plane of Christian living, and to fellowship with the Master. Such a task offers a challenge to the most capable and most adventurous spirits of our churches. Perhaps the laborers wouldn't be so few if we talked a little more about the skill required of the laborers and less about their scarcity.

There are, you will see, many problems which I have not mentioned in connection with the organization and administration of a social-religious center and others which I have been able only to touch upon which should be carefully studied

and fully presented. I have tried to make clear the fact that our religious centers have not stated clearly their aims, and that this has resulted in lack of definiteness in their work and in misunderstanding on the part of outsiders; that there is need of controlling organization and government based on democratic principles if we are to win the confidence of the people with whom we wish to work and whom we hope to win for the Kingdom; that certain standards of efficiency and democracy should govern staff management if a social-religious center is to accomplish its aim and attract to its working force young people of highest worth and ability.

THE CHURCH'S ONE FOUNDATION

The Church's one foundation
Is Jesus Christ her Lord;
She is his new creation
By water and the word:
From heaven he came and sought her
To be his holy bride;
With his own blood he bought her,
And for her life he died.

Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation,
One Lord, one faith, one birth;
One holy name she blesses,
Partakes one holy food,
And to one hope she presses,
With every grace endued.

'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till, with the vision glorious,
Her longing eyes are blest,
And the great church victorious
Shall be the church at rest.

Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won:
O happy ones and holy!
Lord, give us grace that we,
Like them, the meek and lowly,
On high may dwell with thee.

—*Samuel J. Stone.*

THE STRATEGY OF THE DEVOTIONAL LIFE

Rev. Lynn Harold Hough
Pastor Central Methodist Episcopal Church, Detroit, Michigan

IV.

The Historical Continuity

Dr. George Matheson wrote some of the most notable devotional books of the nineteenth century. His personal life, as we have already seen, knew its own tragedy and its own victory. He was a man whose blindness released his sight. It almost seemed that God made this man blind to the external world in order that he might see with a new clearness the realities of the life within. Dr. Matheson wrote in a style whose magic is the delight and envy of the reader who himself wields a less responsive pen. The thing which immediately impresses the student of his devotional writing is his easy and natural and constant appeal to the mind. He refused to believe that the devotional life is something different from the life of the mind and something foreign to it. He believed that the only permanent mastery of the heart must be a mastery of the mind as well, and he felt that you cannot keep control of the conscience unless the mind is also convinced. He filled devotional writing with a noble intellectuality. It was never self-conscious. It was never colored by a subtle intellectual pride. But it constantly recognized that the mind has rights. And it was based upon the conviction that there is a devotion of the mind which is one of the most wonderful devotions in all the world.

The actual strategy of the devotional life is only understood when we recognize that the mind must join the heart in all the long and wonderful journeys of the inner life. It is when the whole personality is engrossed in the hour of devotion that the man comes forth with a fresh and resilient vigor ready for all the practical tasks of life.

We see at once when we approach the whole matter in this way that the hour of devotion becomes a time of intense thought and a time of the most unremittent labor of the mind. It is not as easy going meditation.

It is the most demanding exercise of every faculty of perception and thought and feeling. And it is all of this with a growing awareness of the presence and power and guidance and inspiration of that unseen friend who is the Master of Life.

When we come to study the relation of the intellect to the devotional life we are soon confronted by that historial con-

tinuity which has been a part of the noblest life of man's mind. To be sure the armies of the mind move forward and backward. There are advances and there are retreats. There are dark defeats as well as glorious victories. But with all this the stream of the mental life ever widens as it moves onward toward the great sea. And the hour of devotion gives a man a great sense of the continuity of his own life with that of the struggling and achieving thinkers in the great days which lie behind us.

The man who does not pay the price of mental discipline and secure the large perspective which a knowledge of history gives is quite likely to have a sense of new and strange adventure on paths where there are really many foot prints of the men who have gone that way before. And when in his time of deep devotion he has entered into spiritual fellowship with the master workers who have built the very sort of structure he is trying to effect it gives him a new glad sense of human fellowship, a new sense of that human solidarity which is so deep and noble a thing in the life of man.

We are all too likely to think of the careful and scientific habit of mind as a recent invention if we are merely busy with its contemporary expressions. But if we go back to all the systematic classifications of Aristotle and see the fashion in which this amazing pioneer plotted out the life of the mind and gathered materials from far fields and estimated facts with a certain just and impartial weighing of the evidence, we will begin to see what a splendid and what an ancient tradition is really represented by the scientific method. As we watch the scientists of the Helenistic period in Alexandria we shall feel the thrill of their shrewd observation and their notable discoveries.

The young man who is captured by the moral and spiritual splendor of the vision of the world organized in one great unity of life at last is easily tempted to think of this international mind as a new and untried experience among men. If he really knows the past he will be called up sharply as he reads the De Monarchia of Dante with its hatred of war and its hope for a word built about the idea of international unity and international order.

In fact the more a man knows of the ways of the minds of the great thinkers of the world the more he comes to a humble consciousness of how much he has to learn from them. He is saved from the provinciality of being merely a citizen of an age. He becomes a citizen of the ages. And in that great citizenship he comes to a new understanding of life. When all this is brought with humble eagerness into the time of devotion and is played upon by the rich and mellow meanings of that experience, the sense of historic continuity becomes one of the great and inspiring features of a man's life. He lives and works in a modern city. But by a creative

sympathy he has become a citizen of all great towns of all the ages and of all countries of the world. They have poured their richness into his own mind. They have brought their treasures to his growing life.

All this does not rob a man of originality. It does not take the adventurous initiative out of his life. It makes him wise enough to know that sometimes he is an echo when he thought he was a creator. But this experience is really not bad for him. It teaches him the meaning of the mistakes of the past as well as the power of its insights. And it gives him clear and critical knowledge of the field in which the play of his own mind is to be felt. By mastering the contribution of the past his mind is released for a kind of original work which would have been impossible to him before. The past is not a chain which binds him. It is the trunk of a great tree which supports him. It does not inhibit criticism. It does make criticism wise with the wisdom of experience.

Every leader in the kingdom of God needs to find his way through the great significant highways of the past and then to take this outline of history into his devotional life and see it all in the light of his relation to the Living God whose face he has seen in the face of Jesus Christ. So past and present are joined as parts of one world and of one experience which the future is to complete. So the worker approaches his task with all the propulsion of a real understanding of the unity of life.

CITY PROGRAM OF THE WOMAN'S HOME MISSIONARY SOCIETY IN CO-OPERATION WITH CITY METHODISM

Mrs. May Leonard Woodruff

Corresponding Secretary, Woman's Home Missionary Society of the Methodist Episcopal Church, Allendale, New Jersey

On June 8, 1880, in the city of Cincinnati, Ohio, in old Trinity Methodist Episcopal Church, the Woman's Home Missionary Society of the Methodist Episcopal Church came into existence. Bishop Isaac W. Wiley, in an address given soon after this, in two sentences named the Society and presented its program when he said: "Women of Methodism, you can do nothing less than organize a Woman's Home Missionary Society which shall be the counterpart of the Woman's Foreign Missionary Society, and in the Home-land shall prosecute such work as that Society is doing in Foreign lands. Two fields will present themselves for your consideration, first, the frontier

South and West, and later the great cities will claim your interest and activities." Through forty-two years of marvellous history we have been working out the program given us by this man of vision.

The work of the Woman's Home Missionary Society was established under the form of Bureaus, and placed under the supervision of Bureau Secretaries. Thus have been organized Bureaus for work among Negroes, Southern Mountaineers, Spanish in the Southwest, Indians, Chinese, Japanese, Alaskans, Hawaiians, Porto Ricans and Santo Domingans, Children's Homes and Orphanages, Hospitals, Departments of Deaconess Work, Supplies, Temperance, Christian Stewardship, Evangelism, etc.

Origin of Women's City Missionary Work

When the Society was but five years old we find in the Fourth Annual Report the mention of the "increasing demand coming from the churches that some effort be made to both stimulate and systematize local missionary work by affiliating it with the Woman's Home Missionary Society." It was said: "not only should we stretch out the hand of help to the needy in the Home-land in the South and West, but that not far away from our church doors were those whom the Gospel call would never reach without the compelling force of an aggressive purpose." So keenly was this realized that a Bureau for Local Work was organized and a Bureau Secretary appointed.

"The duty of this Bureau was to encourage the employment of city missionaries and to develop in the local Auxiliaries an active interest in personal, direct effort to reach the unchurched people nearest at hand. Money for the support of such work must be raised as a special fund, and never in any case be taken from the General Treasury, but might be reported to it by voucher, and credit received as for cash. The responsibility as the years went by of defining the boundaries of this Bureau, the large correspondence involved, the holding well in hand, as in a silken skein the tangled threads of the many lines of work reported to it, and the impossibility of allowing all the claims for recognition that were made upon it, rendered the work of the Secretary of the Bureau for Local Work no enviable task. But she had her reward in the gradual clearing up of sentiment on mooted questions and the crystallization of many sporadic and irregular enterprises into well-defined city missions, industrial schools, and even Deaconess Homes.

"In the 'local work' and 'City Missions' of the Woman's Home Missionary Society the Deaconess work was being unconsciously evolved. In 1899 this Bureau was dissolved and its work absorbed into that of the Deaconess Bureau."

A City Center in Cincinnati

As in Cincinnati was inaugurated the Woman's Home Missionary Society it was fitting that one of its first City Missions should be opened there. Glenn Home on West Fourth Street was opened April 1, 1921. Three Kindergartens, a Working Girls' Club, a Young Men's Club, Mothers' Meetings, a Woman's Home Missionary Auxiliary, domestic science classes, and evangelistic and temperance meetings were part of the activities. Visits made in parish canvassing by our city missionaries who resided in Glenn Home averaged two thousand per year. Missionaries living in Glenn Home were parish visitors for a number of the Methodist Episcopal churches in Cincinnati and vicinity.

Later Glenn Home was used as a dwelling for young women who were earning small wages, and was the fore-runner of the present Esther Home located at 549 West Seventh Street, Cincinnati.

The old Glenn Home building, now called Friendship Home, is used as a protective home for Negro girls who are employed or seeking employment.

In addition to these lines of service there has just been dedicated The Mothers' Memorial Center (located at 547 West Seventh Street, next door to Esther Home). The present activities are Kindergarten, Sewing and Art Clubs, Mothers' Club and Worth While Club. A clinic in the special interest of children has been opened. During January, 1922, four hundred and twenty-eight homes were visited in the interest of all departments of work by the three employed missionaries.

A Settlement in Chicago

In this city of Chicago where we are gathered is one of the early City Missions,—Marcy Home, located at 1335 Newberry Avenue. In its beginning it administered to the Bohemians and Poles. Here were opened classes in basketry, sloyd, domestic science, dress-making, embroidery, music, gymnasium and kitchen-garden. In 1899 we find it recorded that "more than twenty-one hundred children and youth of Chicago slums passed through the classes—industrial, social and religious—of the Institution." This work so auspiciously begun has become a mission to the Jews of Chicago's Ghetto,—in which we have an organized church and Sunday School. Last year in all activities there was a total attendance of 70,413. This includes the Boys' Club, gymnasium and play-room, 30,980; Girls' Clubs, sewing and music classes, 9,208; Religious Meetings, Woman's Home Missionary Auxiliary, Sunday School, Saturday Bible School, and Gospel Services (Friday and Sunday evenings), 8,976; classes in Americanization, Daily Vacation Bible School

and Kindergarten, 7,659; dispensary, 5,156; library, 1,600; interviews, 3,400; outings, 600; and Christmas parties, 1,314.

A Medical Mission in Boston

Hull Street Medical Mission was opened in 1894 in the North End of Boston to minister to Jews, Russians, Italians and Portuguese. In 1895 the Woman's Home Missionary Society adopted this work, and it became our first Medical Mission, the fore-runner of the hospitals, medical clinics and sanitoriums now operated by this Society. The story of this Mission reads like a romance, but we must not stop for detail—only indicating the work by a few figures from last year's report:

Dispensary Treatments	9,894
District Nurse	736
Obstetrical cases	183
Operations	339
Nurse calls (professional and social)	3,662
Free patients	463

Bureau for City Missions Organized

In 1888 Deaconess Work was approved by the General Conference and in 1889 the Bureau for Deaconess Work was established. At the close of 1890 six Deaconess Homes were allied with the Woman's Home Missionary Society located in Detroit, Michigan, Buffalo, New York, Philadelphia, Pennsylvania, Washington, D. C., Pittsburgh, Pennsylvania, and Syracuse, New York. Because of the similarity of the activities and responsibilities of the Bureau for Local Work and the Bureau for Deaconess Work, it was thought wise to discontinue the former, and in 1899 this was done. While the Deaconess work grew rapidly, it was neither desirable nor advisable to abandon the City Missions which had been so successfully established, so they were continued as National Work, and each Mission was administered by a Local Committee, or Board, whose Chairman sustained the same relation as a Bureau Secretary to the National organization. This policy was continued until 1919 when a Bureau for City Missions was organized. During the years other City Missions have been opened in addition to the three already mentioned. These include the Campbell Settlement, Gary, Indiana; the East St. Louis Settlement House, East St. Louis, Illinois; the Portland Settlement Center, Portland, Oregon; and the Epworth School for Girls, St. Louis, Missouri. In Hazleton, Pennsylvania, the Anthracite Slavonic Mission, with its extension work in West Berwick, Pennsylvania, is being most successfully conducted and is closely related to the work of the Slavonic Church in that place.

The Deaconess a City Worker

The Deaconess Work under the Woman's Home Missionary Society has grown so rapidly that it has been organized into the Department of Deaconess Work with a General Secretary and five Bureau Secretaries.

So closely allied to City Work is the work of the Deaconess Department that our list would not be complete did we not give some items of interest in connection with our topic.

This Society through its Annual Conference organizations conducts and owns thirty Deaconess Homes and operates several Deaconess Settlements,—Utica and Rochester, New York, for Italians, and Rock Springs, Wyoming.

Working with the Woman's Home Missionary Society are 419 licensed Deaconesses, 68 unlicensed Deaconesses and 36 associate workers,—a total of 523. To even outline in an adequate way the work of these consecrated women and the far-reaching influence of the Deaconess Institutions at this time is impossible, and yet the Deaconess Department of the Woman's Home Missionary Society is one of the greatest factors in missionary service in the cities of our country rendered by the Methodist Episcopal Church.

Some of the activities of these Deaconesses are in parish work in connection with churches or missions, mothers' meetings, girls' clubs, boys' clubs, daily vacation Bible schools, industrial classes for both girls and boys, travelers' aid, social service, music, medical, surgical and dental clinics, coal yard, Americanization classes, kindergarten, Girl Scouts, Boy Scouts, fresh air camps during the summer, and day nurseries, Sunday School classes, Junior Leagues, Queen Esther Circles, Home Guards and Mothers' Jewel Bands have been directed and taught in connection with the Deaconess Homes and Settlements.

The Conference Organization

In addition to the fore-going, thirty-one Conference Woman's Home Missionary Societies have been granted conditional appropriations for forty-seven institutions or other lines of work under their direction, and for which they receive no National funds.

The Conference Woman's Home Missionary Society seeking approval of the National Board of Trustees for what is known as Conference Work must secure the funds from the Conference organizations and expend the same within the bounds of the Conference.

Among the Conference Institutions located in large cities are Children's Homes: Swartzell, Washington, D. C.; Wyoming Conference, Binghamton, New York; Cunningham, Urbana, Illinois; Davis and Margaret Home, La Verne, California; one Old People's Home, Salem, Oregon; Esther Homes: Cincinnati, Ohio, Chicago, Illinois, Ogden, Utah, San Diego, California, Grand Rapids, Michigan; Friendship Homes (for Negro girls): Cincinnati, Ohio, Chicago, Illinois, with two more soon to be opened in Philadelphia, Pennsylvania, and Washington, D. C.

Hospitals are also conducted under Conference auspices as well as medical, surgical and dental clinics.

The Woman's Home Missionary Society has appropriated for this fiscal year for City Missions $54,641.00, of which $22,430.00 is paid in unconditional appropriations from the National Treasury, while $32,211.00 is conditional upon its being raised in the cities where the work is located and from self-help.

For Deaconess, Hospital and Conference Work the appropriation is $421,125.00.

Perhaps we have seemed to consume more time than was necessary in the fore-going statements. We have felt that in order for this assembly to understand our theme, "The City Program of the Woman's Home Missionary Society in Co-operation with City Methodism," you must know what we are doing in the many cities where our work has been established and successfully conducted. Only in this way can our relationship to City Methodism be understood.

We believe the Woman's Home Missionary Society has sought to be co-operative with other Methodist organizations wherever Deaconess or City Mission Work has been established.

On the local Boards of Deaconess Homes and other City Institutions we have had as members either in ex-officio or active relation, Bishops, District Superintendents, pastors, and men as well as women who have not always been members of the Woman's Home Missionary Society, but who, because of interest in local conditions, have been willing to help in this definite work. Joint Boards of Management are thus rather the rule than the exception. In some instances the Woman's Home Missionary Society is serving jointly with the Board of Home Missions and Church Extension of the Methodist Episcopal Church in both city and rural projects.

Let's Co-operate in Practice!

We may be pardoned if on our first official appearance before the Council of Cities (so far as we know) we offer some of our convictions in regard to the real meaning of "co-operation with city Methodism." Perhaps it may not be either

necessary or productive of good to go into past history in regard to policies which have prevailed, to some extent at least, in the establishment of new missions or institutions in cities where there had already been organizations for this purpose. Here is where it seems to us co-operation should begin. That there is great need for new and aggressive service in many cities, none of us can doubt, nor would we be a hindrance in any measure to the extension of the Kingdom of God in needy places.

When such new enterprises are being considered by any Board or Society, would it not be well to call into conference representatives of all Methodist organizations which might be interested, or which might have some form of organized effort already in the field? In cities where more than one Board or Society are attempting not only to strengthen Methodism but to enlarge its activities and extend its Christianizing influence, would it not be an advantage to have a "City Council" where the work of these organizations could be reported so that each group might be somewhat familiar with the work of the other groups? We are not unaware of the fact that in a few places there has been some consultation of this nature held, but it has not been a concerted action.

We also hail with joy the fact that some of our Bishops in Area Conferences, or Council, have called in representatives of Boards and Societies which are conducting mission or institutional work in the given Areas. The more widely this plan shall become effective, the more of comity and co-operation we shall find among Methodist forces, not only in specifically city enterprises, but in all interests of our common Methodism. Thus shall Methodists be united as a force for righteousness in our land and all lands.

Ready to Do Its Part

The Woman's Home Missionary Society seeks not only the co-operation of city Methodism in its work, but it would also be co-operative in the work of Methodism in cities. We believe we have manifested this spirit in the past, and for the future we trust it may even more largely prevail. We are anxious that our work shall be known and understood, and that it may thereby secure more friends in the service it seeks to render. As loyal Methodist women we are anxious to serve the great Church of which, as individuals and one of its recognized Benevolent organizations, we are a part. We therefore seek and offer co-operation in all that pertains to the onward march of the Methodist Episcopal Church, especially on this occasion expressing our desire to do our part in its program for work in cities and to serve in co-operation with all organizations of Methodism.

THE RESPONSIBILITY OF THE CENTRAL CHURCH IN DEVELOPING OUTSIDE SECTIONS IN CITIES OF 25,000 TO 100,000 POPULATION

Rev. Ira G. McCormick
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The whole question of responsibility depends on what we mean by the Central Church. As the writer sees it, in cities of 25,000 to 100,000 population, the Central Church may be in any one of three positions, with modifications:

1. It may be central in being the only church of its denomination in the community.
2. It may be the leading church in the heart of its city but with other churches in the outlying sections.
3. It may be the church in the congested section which is frequently referred to as the down town problem.

Inasmuch as we find few Central Churches of this latter type in cities of this size, we will confine our attention to the First Methodist Episcopal Churches which we find in nearly all of our county metropolises, especially that portion which Meredith Nicholson has called the Great Valley of Democracy, stretching from the Alleghenies on the east to the Rockies on the west.

Consider Some History

To determine what the responsibility of the Central Church actually means we must look backward as well as forward. The history of our Central Church is very much like the history of the race,—it has much to its credit and, alas, much that we could wish expunged from the record. We might cite many instances where the church at the center built itself into the life of new and growing sections by the help given in the establishing of smaller churches; yet, far too often the reverse was true. And many a new church enterprise has been hampered and hindered in its struggle for a place in the service of the community.

Again, we have often regarded with suspicion a neighboring church which became interested in enlarging its facilities of service—selfishness designating such a move as a menace rather than a help.

The serious factor in each case is that competition has played too large a part in considering the mission of the church. In some instances the Old Testament law—"an eye for an eye, and a tooth for a tooth"—dominated the purpose of the central church. Modern business has recognized the fallacy of such

practice and the Church of God cannot do less. The law of the jungle has no place in the building of the Kingdom of God. If our home city is to become the City of God the competitive principle must give way to the ideal of co-operation, and the good of the whole city must become the determining factor—"All for one, and one for all" should be our motto.

Parish Ideal of Service Essential

The responsibility of the Central Church will never be adequately expressed until the parish ideal of church service is understood and accepted. This is not quite so difficult in a large city where the parish lines become more easily discerned because of natural divisions such as downtown, industrial, alien, colored and residential. Here each church can fairly well serve its mission, and the type of service it is required to render. With such variation in service agreed upon, and granting the fact that each Methodist Episcopal Church is not supposed to do the identically same kind of work, we have banished the reason for competition and established the necessary basis for co-operation.

The difficulty in the average city of 25,000 to 100,000 population is our inability so easily to classify the various churches. For instance, in Newark, Ohio, the three Methodist Episcopal churches minister largely to similar groups of people. The East Main Street Church is more especially industrial, but even so, it serves in addition as fine a residential section as does either of the other churches. In this case, however, our parish boundaries are geographical rather than arbitrary. But, whatever the conditions in any city may be, I still contend for the parish ideal and believe that with an adequate survey of the communiters and good will, we will achieve the parish plan of co-operative service.

Some Practical Approaches

Some approaches to the development of unity and co-operation, based on the work at Newark, Ohio, may not be out of place.

It was not long after my appointment until I felt that there was necessity for a better understanding and that we must find a basis for co-operation. Methodism in each section of our city was doing good work but one couldn't escape the conviction that in a population of 30,000 a united Methodism of 3,200 members could be the greatest single force for the good of our municipality and the advancement of His cause.

Lloyd George said recently that he believed in conferences in which the participants sat about a table facing each other. Having lived through the Centenary and Inter-Church cam-

paigns I endorse the little Welshman's idea,—but add to it "a wee bit to eat." So a luncheon conference brought us face to face. We very quickly arranged a few rules of comity which would avoid misunderstandings and lay the foundation for united effort. The spirit here created has continued and is in evidence today.

The next step is the enlistment of the Official Board and the church. Too often they have had no interest beyond the work of the local church. One of the most sacred obligations of a Pastor is to lead his church to the mountain top of vision that they may see the whole city as parishes working together in proper relation to the world parish.

The interchange of the ministers, honoring each other on special occasions, and participation in special services all help wonderfully.

And finally, rally your city Methodism around our national leadership. A great union mass meeting, a banquet supper for all official members, a city wide reception all minister to unity and co-operation.

Some Results

The results of these practical efforts are easily discernible:

1. Criticism and friction have disappeared. Friendliness and helpfulness are the order. Each church's best interest is the best interest of all the churches.
2. What no one church could have accomplished alone is now becoming an actuality. The removal of a debt in one instance, the building of a parish house in another, and the securing of a city wide program of religious education are now within the range of immediate possibility.
3. And we are looking forward to establish a City Society that this co-operation may continue and that the future of the Methodism of Newark, Ohio, may be safeguarded and adequately planned.
4. This spirit within Methodism is bringing about a splendid harmony among all the churches of the various denominations. For the first time in years we have a real and working Ministers' Union.

Foresight Better Than Blunders

How readily do we recognize that most of our difficulties in building the city on God's plan rest in the lack of foresight and the failure of planning of a past day. But shall this error continue to multiply as cities of this group have just the one church? Why not use the proverbial ounce of prevention. This

one Central Church with a designated committee of the Official Board and the assistance of the District Superintendent could easily function in lieu of a City Society. Studying the trend of growth in their community they could avoid the possibilities of congestion and over-lapping by the careful selection of proper locations of churches yet to be, and through co-operation really build the type—churches that might be needed to win a city in the making and stamp it eternally as a divine institution.

While not forgetting the hardened sinner who needs redemption, we are today laying our emphasis on training. Behold a new field for religious education—whereby we shall train the central church in the duties of motherhood—pre-natal and on into maturity. Trusting, naturally, that through the years as old age comes upon her, that her sturdy daughters of the outlying sections will constantly rally to her support.

In Conclusion

The responsibility of the church at the center is a large responsibility. But the Central Church, as I have defined it, is equal to the task. It can and must establish and help new churches in the outlying sections. By its own initiative it must bring about that unity and co-operation which is so vital to our new city program. For without its sympathy and support the construction work needed to save the city will not be achieved. In the great fight which Methodist Christianity is making today the Central Church occupies the strategic sector of the whole line, and very largely as it goes so will go the battle.

The position which the Central Church assumes will depend almost entirely on the attitude of its pastor. He can make or mar the relation of the Central Church to the outlying sections. What a great responsibility is his!

God give us men—broad minded, open hearted, helpfully inclined, Christ directed—and with such leadership the Central Church will do its full duty to the outer sections of our smaller cities.

"When the individual city member of the Church of Jesus Christ becomes conscious of the relationship that the several parts of the Kingdom of God bear to each other, duty will become privilege, and a new era will begin."

THE RESPONSIBILITY OF THE SUBURBAN AND RESIDENTIAL CHURCH TO THE DOWNTOWN CHURCH IN THE LARGER CITIES

Rev. William S. Mitchell

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In stating the theme assigned me I ask you a question, "Is there any responsibility on the part of the suburban and residential church for the down town church?" I might, to make my intended point clearer, even go farther and ask, "Is there any responsibility on the part of any Methodist Episcopal church for any other, be it down town, residential, mission, or otherwise?" Not, I ask you, whether there ought to be such responsibility, but in actual fact of relation and feeling and recognized responsibility, does such a thing exist in our Methodist understanding of our polity?

In asking this question I have wished to lay bare the great basal problem which such a responsibility of church for church involves. The very question assigned me rests upon an assumed solidarity which we have not yet achieved in Methodism,—a community solidarity among our city churches.

Of all the various Protestant communions I presume that it is true that no other possesses the spirit of solidarity which characterizes us. Three years ago, in Columbus, Ohio, I was present when the District Superintendents of the Methodist Episcopal Church met together to consider the Centenary. Until that moment, despite all enabling legislation, the Centenary was still an uncertainty. It was not yet sold to the Church. Two months later I traveled the full length of the Pacific coast from Tacoma and Seattle to Los Angeles, meeting Methodist preachers and Methodist leaders and everywhere the story was the same, —at Columbus the Methodist Episcopal Church, through its field leadership, had accepted the Centenary, and the Centenary, throughout Methodism, from coast to coast, in the space of a few weeks passed from a proposal to a task. I know of no Church, save the Church of Rome, which has the mechanism, the esprit de corps, the solidarity of mind and will to do such a thing as this which Methodism was able to do.

But solidarity in the large, through the organization of the Church, and solidarity in the individual community among its churches are two different things. We have a solidarity ecclesiastically, through our Bishops and District Superintendents, our Episcopal Areas and Annual Conferences and Districts, our brotherhood as a clergy and laity, but in strange anomaly our charges exist in an isolation and independence of one another hardly to be equalled by even our neighbors the Baptists and

Congregationalists. We have not yet attained a community solidarity which will suffice the needs of our common Methodism in the cities of today. We are concerned for Methodism in the large, but not for particular churches aside from our own. We are deeply interested in the success of Methodism in general but not particularly in any church as a church save our own.

I. The Need for a New Solidarity

Any adequate responsibility on the part of either the residential or suburban church must rest back on a new solidarity in Methodism; a solidarity which is not ecclesiastical and administrative merely but which is in fact a unity of our Methodist conscience, responsibility and purpose in meeting our denominational obligation to our community and to the Kingdom.

1. Responsibility in the Light of Facts

That responsibility is one which must be considered in the light of the changes which are going on in these contrasted types of churches we are discussing.

From the downtown church the tide is setting out; it is on the ebb. Upon its membership there is the continuous pressure of the changes going on in its locality. The shift of city population with its approach of business and its entrance of new racial elements is making residence less desirable in the vicinity of the downtown church. The simpler fashions of a previous generation make its former dwellings no longer desirable to a generation which has multiplied the former wealth. The impossibility of renting or selling the grand mansions of an older era to the people now crowding into their section results in their subdivision into apartments, their remodeling for business and boarding house purposes and the still further acceleration of the outgoing tides. The result of this is the steadily increasing outflow of the wealthier and sustaining elements of the downtown membership and, sooner or later, the termination of that membership. The elements thus removing represent not only the wealth but also the leadership of the downtown church and thus a twofold loss occurs of means and leadership at the very crisis demanding an increase of each. This change is the heart of the downtown problem.

If the tide is on the ebb in the downtown church it must be on the flood elsewhere, for these tides of life and leadership and power are going somewhere. In the contrasted churches of our discussion, those of the residential and suburban type, the tide is incoming, not outgoing and it is not difficult to discover whence its volume comes. These churches play Elisha to the downtown church's Elijah, save in this version Elisha gets the robe but Elijah misses the chariot. Not alone the mantle, but Fortune, in strange charity to these more fortunate

children, bestows the staff, the shoes and the scrip of Elijah as well. There is congestion in these outlying churches where there is depletion in the downtown. In my own church, a church of the residential type, I presume that it would be possible to organize two or three official boards as strong and influential as that now managing its affairs. In my membership there are trustees and stewards and Sunday school superintendents and teachers innumerable, with a single staff of such officers to provide for my own work. We have a surplus of leadership where our downtown neighbor has a lack.

Clearly, in the light of these facts, and they are known to us all, the residential and suburban churches owe the downtown church a debt, a debt incurred by the very enriching they have enjoyed at the other's expense, and the practical problem is how we may successfully discharge that debt without pauperizing the downtown or crippling the churches of the residential and suburban communities.

2. Must Have a Common Basis of Understanding

Any real community solidarity must rest upon something more lasting than a mere sentimental appeal for "the poor downtown church," or the equally sentimental plea that Methodism must save her dying churches. Either of these pleas is insufficient. In fact, is not worthy of respect.

Let us build our community solidarity as Methodists squarely upon the fact that our interests as churches, whatever or wherever we may be, are one. Let us substitute a community spirit for what in fact is merely selfish parochialism. We have made a beginning in this new solidarity through the Centenary and its new recognition of common responsibility for great Christian enterprises but we have suffered considerable impairment of that spirit when the problem came down to the scale of our own city. We were willing to see the necessity, nay, the duty of our church sharing the burden of the Church of All Nations in New York City, or the Plaza Center in Los Angeles, but we couldn't quite see it when it came down to granting a substantial Centenary assistance to a neighboring church in our own city.

It is this selfish, individualistic parochial spirit which is withholding the possibility of that community solidarity which Methodism must have in every great city if we are to measure up to the task God has given us as a Church in these cities.

Let us have a frank understanding among ourselves. There is no room for the competitive system in modern religion, either between different denominations in the same city or the various churches of the same denomination. So long as a competitive system does exist, and we adhere to the brutal, pagan theory of the survival of the fittest and the devil take the hindermost, we will never solve our city problems. Our

task is one. It is not the task merely of a particular denomination. It is God's task and we are brethren,—brethren as churches as surely as we are brethren as individuals. To make one church the prey of the other and advertise in glowing praises the marvelous increases of the one when in truth they are only the purloinings from the other is neither good Christianity nor good business.

We need a frank working understanding between these hitherto competing churches, that of the downtown and those of the residential and suburban neighborhoods.

3. Process of Change Inevitable

The process of change which we have described as going on in these differing types of churches is inevitable, for it is due to conditions which are beyond our control, but this process itself can be controlled. This mighty, mobile power of membership, with its consequent and attendant phases of support and leadership, must be controlled for the sake of the Kingdom. Its movement can be retarded, by a new understanding between these losing and gaining churches so that no unexpected loss may plunge the downtown church into peril.

I am convinced that so long as it is possible those elements of large support and leadership in the downtown church should be held, for the sake of the cause. We must develop in Methodism a larger sense of loyalty to the task itself, as represented in these downtown fields and a less selfish view of church membership and its meaning.

On the other hand, there is a delicate and necessary relation to be established between such lingering members of our downtown churches and the church in the community where they now reside. It is as possible to lose folks to the Kingdom through insisting too long upon a hands-off policy at the very time when distance and slackened interest are really detaching them from their downtown moorings as well as their too hasty departure at the solicitation of the residential pastor. Only a common and Christian understanding between the pastors of these churches involved in the relations of such members will serve the Kingdom and save the churches. That this is perfectly possible, I personally know after experiment, as a downtown pastor and a residential pastor.

Co-operation in Support and Leadership

This method which I have described is not a final solution. It is only a means of equalizing through a difficult period the process of change which is inevitable in modern city life. There remains the real problem of co-operation in support and leadership between these types of churches.

Two possibilities, based upon the character of the churches involved, are before us.

1. The Mission Chapel

The first possibility is the relating of these two churches by one becoming the mission church or chapel of the other. The stronger and growing church becomes the sponsor for the weaker and declining congregation. Means and leadership naturally go from the stronger to the weaker church under this relation. The downtown church becomes the outlet for the missionary spirit of the residential and suburban church through direct responsibility for maintenance and personal leadership. An interesting case of a double use of such a relation is afforded in the Protestant Episcopal Diocese of Philadelphia in the relations between one of the strong downtown churches of that denomination and a rapidly growing parish in my own neighborhood. Some years ago this residential church was established as a chapel of the downtown church, then at the peak of its power and means. The changes of the years since have made the question possible whether now the relation cannot be reversed and the erstwhile chapel become the mother church and the downtown parent the chapel. There is sufficient suggestion in the possibility to make it worthy of serious consideration. Where possible it automatically preserves the interests of both churches, but would scarcely work well under our polity and traditional parish independence.

2. Auxiliary Support

The churches in the downtown section which might be successfully served by such a plan as that advanced are necessarily those weaker and less strategic. Our present tendency in the development of our downtown work is toward great strategic Christian centers, rather than mission chapels. How may we preserve the personality and independence of great and historic churches and yet afford them the support in means and leadership they must have to do their work? This problem is more difficult.

We must devise some form of auxiliary support. Several methods are being tried out. The most familiar, of course, is the general city fund, raised for city missions and administered by the City Missionary Society. This, however, lacks the personal and direct interest which will provide the large amounts necessary for the new program of the downtown church. At best it will be sustentation, whereas the church of which we are now thinking, like "99 Steps From Broadway" needs "not Charity, but a Chance," to quote our Goodwill friends. There is much to be said for the plan developed by Dr. John Benson at the church mentioned, that of Associate Membership, by which strong, wealthy, influential laymen can be associated with those downtown churches without severance of their relations with their own churches. In New York City

Dr. Millard L. Robinson has also developed to some degree the Auxiliary method, associating a number of residential and suburban members together in the interest of certain downtown churches, as we now associate them for a hospital, or orphanage. Personally, I like Dr. Benson's method better in its direct and personal interest in the downtown church and its possibility of the transformation of this associate relationship, in many cases, into an active relation of helpful membership such as that Morgan Memorial in Boston enjoys with the Henry brothers. We must enlist from our wealthier constituency in outlying churches a steadily increasing group of Methodists who make the downtown church their supreme interest and benevolence and give to it their best brains and finest influence.

Aside from this relation, chiefly financial, we must develop the service possibilities of the downtown church for the religiously unemployed of the residential and suburban churches. The times are waiting for some other ingeniouast, if I may coin the word, like Dr. Benson, to devise some form of Association in Service. Possibly it can be done through the one relation, but I wonder whether the service appeal is not sufficiently worth while to give it a dignity above mere mission work. I think of the fine enlistment of the noblest lives among the Wesleyan womanhood in their Deaconese Movement and wonder whether, in modified form we may not give place and opportunity downtown to numbers of talented people who find no place of service in our residential churches.

The New Solidarity Up to Us

The problem is before us. Your faces have told me, as I have been speaking, that I am not on unknown ground, that the conditions described are familiar, that necessity and plethora are recognized facts. Knowing these things, meeting here as city men together, why may we not make a beginning in this common understanding between downtown and suburb? Why may we not create in our fellowship and common facing of these problems here the beginning of the new solidarity in our respective cities which must come before our Methodism will serve these cities as she ought, as God wills?

"As Christian discipleship becomes more world-wide in its significance, it is most essential for its usefulness that an adequate basis for the larger vision be secured by a careful study of local Kingdom conditions and personal responsibility thereto."

RESPONSIBILITY OF THE CITY SOCIETY FOR CHURCH EXTENSION IN THE SUBURBAN SECTIONS

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By suburban sections as here used is meant the outlying residential sections of the city, both within and immediately contiguous to the City Society's territory proper. We are here dealing with one of the most important and far-reaching problems presented to every City Society of our American Methodism.

In general, it is the business of a City Society to know thoroughly the total needs of a city's life and then to proceed to meet those needs. To paraphrase a part of Dr. M. P. Burn's great address at the Council of Cities in 1921, the program of a City Society should be exactly the same as the program of Jesus. The Society should discover the first and greatest needs of the city in which it operates, and should then address itself to the task of ministering to those needs.

A Suggestion from Cleveland

As I write this paper I have before me a map of America's fifth city. It is a city whose present rate of growth if maintained will give it a population twenty years hence of approximately two millions. I also note from a history of this city its humble beginnings; the wisdom of old Moses Cleaveland in selecting the site as over against other lake front sites; the instinctive commercial sagacity of the early city fathers in their selection of business sections and factory locations; the undefeatable pioneer spirit characteristic of her civic and financial leaders up to and including the present hour.

Then I note with mingled pride and humiliation, the history of our Methodism and of Protestantism in relation to this same city. There is some reason for encouragement in this,—that during the past decade, while Greater Cleveland's population increased 51 per cent. and membership in our Protestant Churches increased 64 per cent., our Methodist membership increased 83 per cent. We have had, I take it, quite as sagacious church leaders as any of our cities. But like all our cities, we have also done a great deal of backing off from hard city tasks. It is not the province of this paper to discuss the downtown problem. The above statements are made as a point of departure from which to go on and state that upon no other agency does responsibility so directly rest for city Methodist promotion as upon the City Society.

City Society Responsible for Church Extension

Within the territory embracing any of our great cities to whom shall we go for our church extension if not to our City Society?

If we go to the pastor of a downtown church he says, "I am doing a great work and I cannot come down." If we ask the pastor and officials of a rich residential church, they say, "We are rapidly forging ahead toward the van of all Methodism. We cannot withdraw any of our strength for local extension work." Or, if we call upon the Bishop, he is far afield over his Area or into the regions beyond, and wisdom here is so wont to linger. The District Superintendent is around,—but usually he is so much around and in most of our great cities there are so many of him around that we have a mere going around in the old, old routine circles. The depth saith, "This wisdom is not in me," and the sea saith, "It is not with me." But surely there is a vein for the silver and a place for gold where they refine it. Where in Methodism shall this wisdom be found? And where is the place of this understanding if not within the organized and working forces of our City Society?

First, it is the responsibility of the Department of Church Extension of the City Society to secure lots in the suburban sections.

Traveling over suburban sections of any of our cities it is clearly patent that Protestantism should buy and hold for the future ample properties for future developments. Too often the purchase of lots is left entirely to the whim or caprice of some improperly balanced individual or church and thus the future of the Kingdom is put in jeopardy.

Not only should this department purchase and hold lots—it should also render expert aid in the proper organization of the new church. Through this extension committee, there should be made available the wisdom and experience of the total Methodist life of the city. All too often the new church is left as a babe in the woods.

Again,—the City Society through the Church Extension Department could aid materially in connecting the newly-organized church with the work of the city proper. Many of our older suburban churches are as parochially-minded as an inhabitant of Greater New York. They are not even remotely familiar with the great city issues. They know nothing of the terrific tasks of a typical downtown church. They are unaware of our immigrant groups. The city's Negro section for them is as distant as Africa itself. Could not our City Society be an invaluable factor in leading these suburban churches out of their selfish isolation into the larger life and liberty of the true sons of God?

There should be made available to this Department of a City Society, either through denominational gifts or preferably by productive endowments, moneys sufficient for meeting these responsibilities. All manner of huge gifts are being raised for all manner of purposes. Why should we not in every city raise a great endowment for the extension of our organized faith?

Let us affirm with as great emphasis as possible that in so far as our great urban life is concerned, the City Societies of American Methodism must by all the necessities of the case and by all the compelling logic of our city's life assume the responsibility of laying the base lines of a newer, all-encompassing and all-conquering Christian civilization. To do this, our Societies must have an eye to the future. We must have in every city a small group of the most far-seeing Christian leaders who shall be in name and in fact real experts in foresight, whose duty it is to know what is going to happen relative to a city's population five—ten—twenty years hence, and in every section to be ready for that event.

This group of experts in foresight should have in its membership the Executive Secretary of the City Society. One of their principal tasks should be to make detailed study of all the forces at work in the city's growth and to note the relationship of such forces to population movements. This should apply to all immigrant and colored groups no less than to our American groups. Picked bankers and real estate men should serve on this committee, one of whom should act as Chairman and by virtue of his position be a member of the Comity Committee of the City's Church Federation. He could thus help to keep our Methodism in harmonious relations with city Protestantism and so prevent needless and wastful competition.

Another Angle

Again, this Committee, representative of city Methodism, should serve as the applied and business end of extension grants from the Board of Home Missions and Church Extension of the Methodist Episcopal Church, and should have all the wisdom of a greater than Solomon in recommending said grants. It should also see to it that when churches are to be erected our Bureau of Architecture is at least consulted. In every city this Committee should become a vital force in fostering a taste amongst our people for beauty and power in church architecture.

If the writer of this paper were sufficiently Quaylesque in phraseology, here would certainly be opportune time for withering and satirical diatribe against all tasteless, formless, nauseatingly-offensive, hybrid, mongrel, so-called church buildings. If not withholden from utterance, this Methodist

preacher would lift up his voice and say that we must enter upon a day when we shall cease erecting structures, miscalled churches that are neither fish nor fowl. These buildings that are a bad cross between a market house and a skating rink must give way to types of architecture that combine beauty with utility, remembering that old paradox that the beautiful is as useful as the useful if not more so. "If eyes were made for seeing, then beauty is its own excuse for being" applies to the worshipful eyes of the spirit as well as to the more material eyes of the physical. Scattered over all this land are countless church buildings that by their outer bearing and more by their inner ineptness are a disgrace to our Maker.

Let us bring in a day when we shall have all churches of such outer bearing as to send the spirit aspiring heavenward and whose interior aspect and form shall at once compel us to our knees, and for "auld lang syne"—for the sake of all sweet old memories of country and village—let us, in country-side and village and in all greater and lesser cities, pray, let us have bells on our churches!

Methodism Needs United Front

In closing this paper, let it be said that by the very genius of Methodism ours is the responsibility beyond all other Protestant Churches of standing all for each and each for all.

Hence, our City Societies, organized under sanction of the General Conference of the Methodist Episcopal Church, having specific relation to Annual and District Conferences, are more and more to become the city-wide organizations by and through which our cities shall become the habitation of our God; more and more to co-operate with all other Christian bodies until the City of God shall come down out of heaven and all people who dwell therein shall be His own people.

DISCUSSION

Rev. Herbert J. Burgstahler

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The matter under discussion is of vital importance to the success and policy of the downtown church. Shall we agree that the business of the downtown church is

1. The ministering to the immediate community—that is, ministerng to the polyglot neighborhood round about it, to the rooming-house and boarding-house population, the hotel people and the transient folk of the apartment houses, etc?

2. To infuse spiritual dynamic into the civic, social and industrial forces and agencies in the center of the city?

3. To minister to those people who would naturally prefer the downtown church?

If we agree that these three purposes are the chief purposes of the downtown church, then we will have to agree that

1. This program will take a great amount of money;

2. It will require a great deal of first class leadership on the part of the lay people;

3. It will require a great pulpit voice at the center;

4. It will require the providing of a great staff of workers who can direct the various activities of the downtown church and the constituency to which it ministers, a program of education, recreation, culture, community service, and evangelism.

Immediately two questions arise:

1. How is this church to get this large amount of money required for this elaborate program, a program which will require much publicity, first class music and many other attractive features through which to appeal to the masses of people?

2. Where will the downtown church get the leadership with which to accomplish this great program?

It must do this in one of two ways: (a) It must either develop a great individual program with no reference as to what any other church of the city is doing, gaining its constituency from all parts of the city, or (b) it must receive its financial support and leadership from the other churches of the city.

This second proposition has never been tried. But it is this proposition that seems to have in it one suggestion at least of doing away with the present vicious competition between Methodist Episcopal churches of our cities at the present time. I have thought sometimes that perhaps we ought to do away entirely with the downtown church membership and have all the people belong to the suburban residential churches but attend the downtown church just as they do the Cathedral at St. Paul. This, of course, would not mean that the downtown church would not endeavor to get members, but the people would join the suburban or residential church of their choice. At least there would not be the tremendous burden on the part of the minister and his staff of getting members from all over the city to provide the financial support and the leadership for his church program.

One thing is absolutely certain: that there must be developed a greater *esprit de corps* on the part of our churches, that the downtown church must be looked upon not as a mission but as a great central Methodist institution which will present the prophetic challenge to the people and handle the needs of the downtown community for all of Methodism. It certainly cannot be honestly maintained that it is any more the responsibility of the downtown church to take care of the transient

population and the civic, social and moral needs downtown than it is of the suburban churches. All of our churches must get under the burden of caring for these responsibilities through the central downtown church and there must be provided adequate finances and adequate leadership that this may be done. I repeat, there is one of two methods to pursue—either the individualistic, competitive system, which results in the survival of the fittest and by which the downtown church lives or dies just in proportion as it has great leaders at the center, or else all of our connection both in the city and nation must support the downtown church.

GOODWILL INDUSTRIES EXHIBIT

FREDERIC H. BLAIR

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Goodwill Industries of Southern California
Los Angeles, California

The Goodwill Industries is the Twentieth Century alchemist of the Church,—making the better from the base, the richer from the poorer, transforming lives and materials by the power of Almighty God and the consecrated service of its workers. In line with progressive science and industry the Goodwill Industries seek to save for service that which would otherwise be cast out and trodden under foot. By-products of industry today vie with the principal product for value. The successful business today is one without leaks, with economy practiced to the very salvaging of the dust from the floors and extending to the protection and development of its workers. The Goodwill Industries employes itself on by-products, with the waste materials of American homes, practicing economics for those whose income, desires or facilities make certain domestic economics burdensome or impossible.

A Social and Spiritual Contribution

Furthermore, this extension of thrift comprehends a material social and spiritual contribution to large numbers of poor, handicapped, inefficient persons in our cities, thus serving as a ministering arm of the Church and of individuals in social welfare.

The mere passing on of cast-off clothing or other things, may in itself have little virtue and often is no true philanthropy. In fact, certain methods do more harm than good. Giving of family cast-offs to servants or others may mean encouraging their dependence, tempt them to sell them for money or to the wearing of ill-fitting, unrenovated garments. Contributing to a rummage sale only catches a few pennies, a few cast-offs and a few people. Little of the spirit of benevolence enters in and the results are unworthy of modern religious and social organizations.

The usual salvage institution such as have operated in certain of our cities for years, as a rule gather promiscuously, handle carelessly and sell "as is" to convert the material into cash as promptly as possible. This money then goes to support other lines of service, often making the beneficiaries more dependent rather than more independent and self-respecting.

The Goodwill Industries serve the householder by systematic placing and collection of salvage bags, and serve the needy constructively in every operation of collection, sorting, repairing, renovation or remaking of waste, by providing work with wage. Simultaneously it provides welfare service, educational and craft training, religious instruction and inspiration. Finally it serves a consuming or buying public by furnishing good, clean articles of clothing or household furnishings at a minimum price.

A ragged, dirty garment begets rags and dirt. A whole, well-made and clean garment inspires self respect in the purchaser. The Goodwill Industries would in all things elevate those whom it touches in office, shop or store.

Some Reconstructions Just Made

That you may know the kind of renewed and remade articles being put out by the Goodwill Industries, we are showing a few picked from our ordinary stock in the Los Angeles institution. Here is a shoe typical of tons of wrecked footwear that comes to us, sole gone, clean through, upper scarred by the rough play of some laddie. The trained eye of our foreman sees the value here, puts on a patch, a welt, soles, heels, polish, and laces and here's the brother of that tough-looking specimen. The pair can be bought for $1.25. Equally good women's shoes sell for about the same and men's for from $1.50 to $2.50. This foreman, a devout disciple of Jesus Christ, is making Christians at the same time he teaches other men to cobble shoes.

A corduroy outing skirt furnished the material for three of these two-cylinder runabouts. Priced less than a Ford, at 50 cents each, and they'll stand a lot of abuse, too. Once a linen duster, this boy's wash suit has a lot of wear in it for 75 cents.

Usually its Dad's pants cut down for Bobby, but too many grown-up Bobbies want Dad's pants in these days, so a skirt of good material and proportions furnished the cloth for this entire suit at a cost of $1.50.

If not a skirt, then an overcoat, as in this case. Not worn out but discarded because of old style, a tear or something, a coat gave the material for this fine warm suit to sell for $2.00.

This suit looks like ten dollars. Well made, complete, pockets and all for $1.50.

Some Other Transformations

Here is one that puts a white summer skirt back into service in another and rather attractive form. Of the demand for boys' clothes there is no end. These clothes are usually better goods at less price than new garments can be purchased. However, there are more boys than girls in the world, and more babies than either. This baby's dress, selling for a quarter, was once an embroidered shirtwaist, discarded, unsalable as it was—but now useful again.

Ruffles, just ruffles once, the pretty end of a petticoat, now a dainty undergarment for a wee girlie.

Rompers—play clothes such as this, good style, made from remnants of a woman's dress and rags. Our keen resourceful foreman has taught the value of small pieces and has taught ignorant women to cut according to the cloth, without patterns. This makes possible a large production and use of waste.

Bathing suit styles for women changed radically recently and hundreds of the old kind, ampler in material than now worn, came in our bags. Some were made into aprons like this. Others were turned into attractive little dresses such as this, or this, to sell at a low price.

This little suit feels like new, looks like new, is new,—made from remnants and priced at $1.00.

A big kimona once, now a little romper, a welcome garment at a low price.

This little middy jacket shows how we use up khaki skirts. A woman can be trained in a few weeks to make

five little dresses like this every day. She may use pieces cut from old garments or remnants, but color must harmonize and seams not mar the looks, for mothers demand attractive dresses for their children. These are other examples of the same thing.

Can't you see this big blue apron bustling about the house. Now it will fly on faster feet. It took less than an hour to make.

This looks as if it had been intended for a curtain but certainly it has been made into a very attractive dress for some small lady.

A large challis skirt was enough for three dresses like this, all trimmed attractively according to the taste of the sewer. $1.00.

The original of this dress was sold in a department store for $3.50. A little girl wore it into the shop and the cutter took the idea and made this. No pattern was used and the cloth is a dress lining.

Old style round cornered women's coats, perfectly good but unsalable, gave the stuff for these atractive little coats, solid, well made, warm and durable, selling for about one-fifth of what an equally good coat would cost outside.

No Limit to Styles Employed

This is a choice little dress of shepherd plaid velvet, tastefully put together and trimmed. No child would be ashamed to wear this dress.

Many a little baby in Los Angeles wears a kimono jacket like this, made from small bits of cloth and ribbon and sold for 20 cents.

A big bathrobe grew small in passing through the workshop and now fits a boy instead of a man. So also with these pajamas.

A rag, a ribbon and a bit of lace,—plus a few minutes' work, produces this much used lady's garment. Particularly useful in using up small pieces.

Not being a millinery salesman I had no trucks equal to carrying the creations of silk, lace, ribbon, velvet and feathers that are evolved in our shop, but here's a simple lady's hat attractive and stylish for $1.50. The children's hats are as good as anyone could ask for. Just see these creations for little heads and especially the baby's bonnet. A careful forewoman follows the styles and out of the

enormous stock of materials from old hats produces a most attractive stock, training girls and women in the making.

A plain dresser, table or dry goods box looks much nicer with a scarf upon it and pieces of curtain material, lace and ribbon are worked into such articles.

This might be called a sampler, for as many people tried their skill at knitting as there are colors in this afghan. The Goodwill Industries made these attempts into a warm little cover. Samples are necessary to the conduct of some jobbing houses but their value ceases with the season. A large department store recently gave us several hundred clean dress goods samples and this is a miniature of the way they were used. Sewed together rapidly by machine, lined and bound, a clean warm quilt is ready for the store.

Not always are pieces so beautifully cut to measure, but must be cut from garments unfit for repair, sale or remaking. These pieces make warm comfortable bed covers, and maybe are studies in history or world politics as this is. Soon becoming useless ornaments in many a home, the banner or pennant from school, fair or town celebrations is cast into a bag. There is good felt in the pennant and so they are sewed together, lined and bound and a wonderful kaleidoscopic bed quilt results, appealing to the taste of lots of people. A banner economy, we think.

If a simpler article is desired, see these tiny baby shoes complete even to pearl buttons, or to go to the other extremity, this rainbow scalp-cover for a color-loving school boy.

Waste Humanity Reclaimed

These are but samples of things. To understand the life behind them, the sordid stories of want and poverty, of spiritual barrenness, then the joy of work learned and wages earned, you would have to talk with some of the ten thousand persons who have passed through the Goodwill Shops of the nation this year. Yes, we collect waste, but we use it, we touch waste humanity and use it. We are a Dorcas Society, a factory, a department store, a church and other things. But we are friends, as a social and Christian enterprise the Goodwill Industries is a great transforming station in the midst of our city life, transforming scrap material into useful forms, transforming useless, empty lives by the power of Jesus Christ into useful happy members of His Kingdom and into better citizens for our America.

THE CHURCH AND CIVIC INSTITUTIONS

Rev. John Thompson
Pastor First Methodist Episcopal Church, Chicago, Illinois

The senses through which we have so many thrills of pleasure and pain are ours according to the old Darwinian theory in response to the law of demand and supply. According to that theory the overflow of light and sweetness and harmony in the world bored down through the cover of the brain, hence our optical, auditory, olfactory and other nerves.

In some such way the various organizations and activities of the Church have been produced. The complex and manifold functions of the modern city have made necessary various institutions. Chicago is a plethora of civic institutions which are vitally related to the welfare of the unfortunates.

The Chicago Home Missionary Society has entered into co-operation with these civic institutions and is jointly with them exercising a manifold ministry in the work of reconstruction among the unfortunates and delinquents. The workers in these institutions representing our Church do their work in the name of united Protestantism, and they will give a brief vignette of their activities in connection with this Council.

By your courtesy, may I mention one phase of the work which they are not likely to enlarge upon; namely, the work among

Our Magdelenes

Among the saddest sights these eyes of mine have ever witnessed is to attend a service at the Bridewell, speaking the word of hope to these unfortunate girls, hearing them sing and watching Miss Sutherland exercise her sympathetic ministry toward them.

Sometimes they are spoken of as "abandoned and outcast" women, but there ought not to be such in any city where the Church of Jesus Christ exists. There is no more difficult work, no work that requires a finer type of courage and more exuberant sympathy and patient hope than this work.

The same stones that were hurled against Jesus Christ and that finally killed Him, are thrown at them.

1. *Prejudice.* Prejudice is blinding. It is like the mist that settles down on a city, hiding its beauty and covering the face of the sun. It is impossible to see the best in any person when there is a prejudice against him. Prejudice so blinded the minds of the ancient Jews that they failed to see in Jesus the promised Messiah.

The prejudices of society stand in the way of the unfortunate girl's restoration to respectability and good social standing. In the picture of the vestal virgin, society is represented as pushing the poor girl with the child of her shame further and further down. And so, with the curling of the lip, the steeling of the eye, and the shrugging of the shoulders she is discouraged today in the effort to regain her lost womanhood, to recover her ideals and reconstruct her life.

2. *Cowardice.* There were many who, like Nicodemus, had a fine admiration for Jesus Christ and a large degree of faith in Him, but who through fear of the Jews did not openly confess Him.

So the suspicions cast upon the girl whose soul has been trailed through the slime of the social evil have given birth to a cowardice in society. Many people would be glad to render her a helping hand and show her hospitality but through fear of gossipy neighbors they are held back. I have more than once had to plead her cause with Christian women of large and exuberant missionary sympathies who are ever ready to invest much of both time and money in city, home and foreign missionary work, but who are fearful of contact with the girl who had once been an inmate of some kennel of vice.

When Jesus was a guest in the house of Simon the Pharisee, and the woman who was a sinner stood behind Him weeping, and breaking the alabaster box of ointment began to wash His feet with her tears and wipe them with the hairs of her head and kissed His feet and annointed them with the ointment, Simon the Pharisee whose guest He was began to doubt concerning Jesus and said: "This man, if He were a prophet, would know what manner of woman this is that toucheth Him, for she is a sinner."

Similar things have been said again and again of those who have thrown themselves into this rescue work, a work in which a white winged angel might even venture to burn the tip of his wings in saving one such repentant woman.

Jesus said to the woman that was a sinner, "Thy sins are forgiven thee. Thy faith hath saved thee. Go in peace."

3. *Uncharitable Judgments.* She is labeled: fallen, bad, sinful. These words indicate judgments that are not always balanced and rarely charitable. We are all fallen and all have sinned and come short of the mark, and failed to live up to the highest ideals of manhood and womanhood. The difference is, her sin is not ours.

We have magnified the sins of the flesh and all too often ignored the sins of the spirit. And yet the sins of the spirit—malice, envy, jealousy, bitterness, anger, wrath, hatred—are much more severely condemned in the New Testament than are sins which are the result of the clamorous appetites and passions of the body.

Jesus was ever sympathetic with such women. To the woman at the well who had a "record" He unfolded some of the sublimest and loftieth truths that have ever been revealed to the human mind. Toward the woman taken in adultery He manifested a spirit of forgiveness like unto the forgiveness of God. He accepted the gracious ministry of another and exposed Himself to the criticism of the Pharisees.

We are none of us in a position to sit in judgment. No woman can tell what she might have done under given circumstances and if exposed to certain temptations and compelled to live her life in an unfavorable moral atmosphere. We are all potential angels, or potential devils. It ill becomes us to sit in judgment upon any.

The vast majority of fallen girls are rich in sympathy, warm in their emotions and trustful in their mental attitudes, hence they are an easy prey to men of a depraved mind who are seeking their own personal indulgence and have no regard for the value of a human soul.

The Church of Jesus Christ must study this problem more and more in the coming years. We have the only gospel of hope. Radium is said to emit its fiercest heat in the presence of intensest cold. Our gospel can magnify its power in lifting the lowest and prove that where sin abounds grace can much more abound, and all power is given unto our Christ so that He is able to save unto the uttermost and from the uttermost and to the uttermost all that believe on Him.

JUVENILE COURT WORK WITH GIRLS

Miss Jennie Beardsley

Chicago, Illinois

John Wesley said, "The world is my parish." Our great Methodist Episcopal Church has always lived up to this and I am happy to say it was our Church which first established the religious work in the courts of Chicago, the Juvenile Court being the first court where work was begun.

The last report states that more than six thousand children were taken before Judge Victor P. Arnold, who presides with justice and mercy. We find the dependent, the delinquent and the truant; the little ones who are unfortunate, the weeping girls under eighteen years of age who have been sinned against more than sinning, and the boy under seventeen years of age who from one foolish prank to another has become incorrigible. There is sorrow, distress and tragedy. This affords a large

field of service and I count it a great privilege and joy to stand there day after day in the name of the United Protestants to extend a helping hand.

The Church representative should co-operate with and supplement the work of the probation officer; handle the cases referred to us—for many cases are brought to the attention of the Complaint Department that are not deemed advisable to bring before the court. Then, too, be ready to meet emergencies. This week a girl of fifteen was brought before the court. She lived in a basement with no home life—the father had always drank and had been unkind but this new kind of drink caused him to be cruel and when he heard she had no work, would tell her to leave and finally she did and sought the cheap dance hall, the show and the bright lights. It became necessary to bring her into the court on a delinquent petition and she was committed to an institution. The work of the probation officer was over but the work of the Church representative had just begun. The mother, broken in spirit, sick in body and soul, could hardly take one step because of her physical condition. I telephoned the Wesley Memorial Hospital of her condition and they said the first bed available was at her disposal.

Construction work can be done by the personal touch and keeping in contact with the family. Dr. Beck will speak on our methods and organization. There is always material help needed. A sum of money is given me each month for this purpose and then, too, we must help provide new environment. A girl in whom I had become interested while she was in an institution was about to be released and return to her mother. I called on the mother and found her living wretchedly in a most abandoned kind of a neighborhood. It would be the ruination of any girl to live in such a place. I paid a month's rent for them in a more desirable neighborhood—telephoned to the Goodwill Industries and they fitted out the rooms with some old but suitable furniture. The home has been rehabilitated—the girl found a good position and the mother and daughter are very happy together.

At our State Training School for Girls at Geneva, Illinois, I was privileged to organize a Sunday School, our Methodist Episcopal Church furnishing song books, lesson helps and Bibles. I instruct more than 350 Protestant girls in the real meaning of Christian life. The managing officer has set aside fifteen minutes each day for Bible study. I find the girls have had none or very little religious instruction.

One evening each week I hold a service in the Juvenile Detention Home for the girls. I find these girls, coming often from the poorest homes, very responsive to the Gospel appeal.

I hope the time is fast approaching when the boy and girl will not be lost to the Sunday School and church during the adolescent period and there will not be such a need for these institutions when the child, boy or girl, is exiled from society.

JUVENILE COURT WORK WITH WOMEN AND BOYS

Miss Helma Sutherland

Chicago, Illinois

My special work under the Methodist Episcopal Church in Chicago directed by Dr. Frank Beck is with women in the City Prison and with boys of the Juvenile Court both in the Juvenile Detention Home and the State School for Boys at St. Charles.

This, the second largest school of its kind in the country, with five hundred Protestant boys, had no definite religious work until I inaugurated it in the name of Protestantism. So, in this section, at least, I am a sort of pioneer in this field.

I spend my Sundays always in this institution. The great hour of the day is the Bible School hour. Under contest plans and otherwise the boys are stimulated to read the Bible, to commit the Ten Commandments, the names of the Books of the Bible, the Lord's Prayer, the Golden Texts, the Apostles' Creed and certain parts of the Catechism. Review lessons are made interesting by having boys from each of the twelve cottages of the institution review a Sunday's lesson in turn.

Three hundred and eight boys have received copies of the Bible for memory work, and two hundred and seventy-seven copies of Pilgrim's Progress for committing additional Scripture. The birthdays of the boys are celebrated by allowing them to repeat a Psalm of their own selection and presenting to them a copy of the Book of Psalms, a birthday card and a small box of candy. Great emphasis is placed upon memorizing Scripture. The motive comes in part from the Scripture "Thy Word have I hid in my heart that I might not sin against Thee." Another reason is that it fills the mind of the boy with that which will expel the evil thoughts which have brought him to the home.

The purpose of this instruction is to lead the boys into personal acquaintance with Jesus as their Saviour.

Since every child has a right to the ordinance of Christian baptism, which has been neglected in the lives of these unfortunate boys, the Sunday before Children's Day is devoted to administering this sacrament to those who are prepared. At the Children's Day service this year, the Reverend T. K. Gale, Superintendent of the Joliet District, baptized one hundred and one boys. Preparatory to this service there were group prayer meetings conducted by the boys themselves in the several cottages. In this service, several of the boys expressed the desire to be missionaries, and wished to prepare themselves for Christian service after they left the institution. Over five hundred boys have been carefully instructed in the nature of the sacrament and baptized, under the ministry of this work.

My first contact with many of these boys is in the Chicago Juvenile Detention Home. From here they are followed through the court, and ministered to faithfully when they reach St. Charles. Paroled and discharged boys are followed no less conscientiously by letter and other expressions of interest.

My parish is surely a unique and interesting one. I am working with boys at the most impressionable age, and with groups of boys who frequently have no one else to give them special attention.

DISCUSSION

Rev. Frank Orman Beck

Professor of City Methods, Surveys and Field Work
Garrett Biblical Institute, Evanston, Illinois

An ancient and oft-quoted story relates how "a certain man . . . fell among thieves." In the *dramatis personae* of the story are three other characters: a certain priest, a Levite and a certain Samaritan. Our study of this parable has been devoted largely to an exposition of these three characters and the last one "the certain Samaritan" has given a name to the story.

But why not be more interested in "the thieves"? Who were these highwaymen? How did they come to be robbers? Were they ever apprehended? Was anybody ever a Good Samaritan to them? These and similar questions suggest themselves as one thinks of the catholicity of the ministry of Jesus.

To be prison Samaritans is part of the program of Jesus, for in His catalogue of Christ-like deeds He says: "I was in prison and ye came unto me." The passion of a true follower of the Master leads one to exclude no one who needs His sympathy, service and love.

Our founder, John Wesley, had a mission to this class of society. His followers are not relieved from the same responsibility.

Chicago Methodism's Ministry Broad

Chicago Methodism has a ministry as wide as the needs of city dwellers. Some dozen of years ago Methodist Deaconesses entered the city courts and penal institutions with their ministry of counsel and sympathy. About the same time I became interested in the opportunities to serve in the specialized branch of the Municipal Court devoted to the hearing of the cases of boys between the ages of seventeen and twenty-one.

About three years ago this work was brought together under the Chicago City Missionary and Church Extension Society,

Dr. John Thompson, Secretary, and I was appointed by Bishop Nicholson to organize and develop it as the way might open.

Today we have work in the County Juvenile Court, the Boy's, Morals and Domestic Relations Courts of the City, in the Juvenile Detention Home, the State School for Boys, the State School for Girls and the City Prison.

Our staff consists of four full-time workers, two part-time workers and a number of volunteer workers.

At the very beginning someone will ask: "Cannot the city, the county and the state do all that is needed? Why should the Church enter such a secular field?"

An Individual Case

Let us get a "close-up" of the procedure in a single case. Harry, a lad of eighteen is under arrest. He is interviewed by one of our workers. He needs legal advice. His parents have not yet been advised of his misdemeanor. No one is at hand to gather up the things that are and have been good in the boy's life and see that the Judge is informed. There is a "prosecutor" there to see that the boy is thoroughly prosecuted. The law must be enforced. But who is on hand to stand for the boy; to counsel, interpret, protect him.

Perhaps a paid official might do this service acceptably. But there are other questions involved. One is as follows: Harry, the accused boy, is guilty but denies his crime. A Christian court worker shows him that it is honest to plead guilty if one is guilty. The boy is led to see the right. He pleads guilty and is placed on probation. The court worker's task is not done when this verdict is reached. Harry is to be relocated in work, to be re-related to family and society, to be brought under the highest and holiest reclamatory influences. And this is a job big enough and Christ-like enough to challenge the Christian Church.

The Crime Increase Challenge

Then, the Church is obligated to inject herself into this burning social question, for crime is on such rapid increase. Since the year 1850 the population of the United States has increased about 170 per cent. while the criminal class has increased about 445 per cent. There have been years recently when 2 per cent. of the total population have been charged with crime and large areas of city populations where as high as 12½ per cent. are arrested yearly. About one out of every eight of Chicago's boys between the ages of seventeen and twenty-one are arrested each year. One of our great Denominational Boards is authority for the statement that there are more young men in our prisons and correctional institutions than in our colleges and vocational schools. These figures

suggest the stupendous task before society today. Surely in a situation so challenging the Christian Church has some direct responsibility.

There are also some recent changes in criminology which seem to impel the Church to enter this field of service. Scientific criminology has shifted the emphasis from the offence to the offender in recent years. Historically the approach to criminality was to inflict punishment. Lombroso was the first protest against ignoring the offender. Today the emphasis has shifted entirely. And this is the Church's opportunity. She more than any other institution of society is commissioned and experienced in handling those who depart from paths of virtue. Science has opened the way for the best service of Christian sympathy and redeeming love.

Another dominant reason why the Church should be in this field of service is the movement among certain ruling jurists to shift the causes of crime from the individual will to the diseased and abnormal mind. A leading jurist recently made the statement that more than 50 per cent. of criminals could be cured by surgery. There seems to be a regular propaganda to make criminals appear unresponsible for their acts.

We are not unmindful of the fact that crime may be and often is the result of low mentality. The moron is an actuality which we have been too slow to recognize. But low mentality and mental abnormality is only one cause of crime and we are sure it is not the cause of so high a per cent. of crime as the psychopathic laboratory asserts.

We think this attitude increases rather than diminishes the amount of crime. It offers another way of escape from the consequences of one's act. It has much the same effect as the insanity test has as an excuse for the most dastardly of crimes. The primary cause of crime is ever the same. Sin is the wilful transgression of the law. The wages of sin is death. Christ is the sinner's redemption. If there is any place that the Gospel is needed it is with the criminal. Jesus employed it even while He Himself was dying.

The Christian doctrine of sin, the Christian doctrine of free will, the Christian doctrine of freedom through faith are nowhere in this world more needed than in our work with the large criminal class.

There are other convincing arguments for the Church to become more active in this field. Do you not recall Jesus concern for the poor? What do you think He would say about the injustice done the poor in our courts just because they are poor. The best friend the poor have is the Christian Church. In fact it sometimes appears to me that it is the only friend they have. I do not forget that there is organized charity. But "organized charity," fine as it is, is no excuse for the Church's lack of concern for a group which Jesus loved and served so well.

The poor need pity. The poor need mercy. The poor need justice. I am sure the obligation rests upon the Church to offer them these.

These reasons probably state the case justifying the Church entering this field. This situation prompted Chicago Methodism to organize for the task.

The Advantages of Our Plan

The advantage of such an organization as we have under the City Missionary and Church Extension Society with a Director is now clear to all factors involved. By placing it under the City Society no new machinery is placed in motion. Our City Society machinery is wonderfully adaptable.

The individual workers are advantaged by the organization through a spirit of co-operation, by creating a feeling that backed by the entire Church, by mutual contribution to a larger understanding of Judges and other public officials and by a central office being thus made possible. From this office and a Director can come those standards of work which have been perfected by other social organizations.

It is also to the advantage of the Methodist Episcopal Church to have all such work under some central administration. Thus the individual churches feel that they are directly represented in the task. By this method also they receive the direct reaction of their denominational representative and thus become officially represented in the welfare program of the city.

This work is to be done in the name of Protestantism and not primarily in the name of Methodism. It is Methodism's part of the numerous city-wide responsibilities of Christianity. Besides, the classes reached in this sort of a ministry do not distinguish between Baptist and Congregationalist and Methodist. They rather know only the broad divisions of Protestant, Catholic and Hebrew. By considering this Methodists' allotted task in city redemption all the purposes of Church Federation are conserved.

The Church Federation thus becomes not a super-church but a Council of Denominations allocating the task and thus functioning at the point of the division of the responsibility of the task rather than raising the budget for a super-church organization.

At the close of the discussion Dr. M. P. Burns said:

"Our Board is interested in the work Dr. Beck is doing under the City Society of Chicago. I have told him it should be extended into other cities and adapted to their particular needs. He has already visited several cities in the interest of such work and will gladly confer with anyone here interested."

THE STRATEGY OF THE DEVOTIONAL LIFE

Rev. Lynn Harold Hough

Pastor Central Methodist Episcopal Church, Detroit, Michigan.

V.

The Courage of the Mind

The books of biography which boys love best to read tell us that there has been plenty of physical adventure in the world. The history of moral reforms wrought out at great cost of personal devotion makes it clear that there has been much moral adventure in the world. The books written by the great mystics telling the tale of their adventurous climbing along the difficult peaks of the life of the spirit make it plain that there has been much spiritual adventure in the world. There has also been much intellectual adventure. The real thinker is always an intellectual adventurer. And one of the most definite requirements for the actual advancement of life is the courage of the mind. There is, to be sure, a difference between a courageous mind and a reckless mind. But the mental life is a perpetual adventure and the man at the helm of the ship must not be afraid of storms.

The fashion in which the life of the mind is made steady and strong at the very moment when it is full of fine daring and courage is best seen when we consider the thinker as he brings the results of his thinking to his hour of devotion made rich and inspiring by the thought that now he is offering the activities of his mind as a personal gift to the Master of his life. It is in this hour that his daring is sobered by a high sense of responsibility. It is in this hour that he sees the things of time in the light of eternity and in this large perspective reviews the meaning of all his thoughts. His intellectual life is not one thing and his devotional life another. The two are joined together in holy wedlock.

These matters are illustrated by the relation of the Christian worker to the study of the Bible, to the conclusions of modern science, and to those social and economic relationships which make up so much of our life.

The Bible is like a powerful swimmer. It does not need artificial protection. It is so vital and so powerful that it only needs an opportunity to exercise its own great strength and skill. There is a subtle scepticism which would withhold the

documents of the Bible from that careful and scrutinizing investigation which is the inevitable lot of all other documents. The real man of faith is not afraid. He welcomes the test. He knows that there are no hidden secrets about the Old Testament and the New Testament which must be kept from the public. He welcomes all reverent and candid investigation. He knows to be sure that if a man approaches the Bible with no sympathy for its moral and spiritual ideals or for the life which it reflects he will inevitably misinterpret it. But he knows also that this sort of misunderstanding is by no means confined to expert scholars who have more technical skill than spiritual discernment. He does insist that the only way to understand the Bible is to approach it along the line of that mighty moral and spiritual movement of which it is the record. The man who has not the mind of Jesus will never understand the records of Jesus.

Our Christian worker will view all Biblical problems in the light of that moral and spiritual life of which the Bible is the vehicle. He will ask whether the recorded wonder is in harmony with the character of God as it is revealed at last. All parts of the Bible as well as all parts of the world must be judged at last by the revelation in Jesus. And again and again this approach will throw new meaning on a Biblical book. If you argue about the historicity of the Book of Jonah you will not even be thinking of its message. On the other hand you may remember that even as Jesus rebuked ungenerous bigotry by the story of the lost coin, and the story of the lost sheep, and the story of the lost son, so an earlier teacher rebuked the narrow and ungenerous spirit of his age by the story of a sulking prophet who did not want to represent a loving God, who was angry when a city repented, who preferred to love a vine he could have for himself alone than to love a God he had to share with Nineveh, who was told that it was well for God to think of all the innocent children in a great city and even of its inarticulate cattle. If in this fashion you approach the Book you discover its moral and spiritual meaning and the question of its historicity is as idle as would be the endeavor to find the name of the prodigal son or the date of the birth of the woman who lost the coin of which Jesus spoke.

Courage and reverence together will find their way through the Bible and leave it even more obviously the literature in which God speaks to men than it was before the days of critical investigation.

The same principles apply in the matter of the relation of the Christian worker to the conclusions of modern science. Now of course there is science and science. If what a man calls science is an attempt to interpret a personal universe in impersonal terms, if the thinker talks of a mechanical process

as if it could be self-running and self-explaining, the artist and the poet as well as the Christian must simply retort that there is more in the universe than is dreamed of in his philosophy. Watts Duncan put this sort of protest for the artist in powerful form in that striking book "Alwyn." But it is also possible to accept every well fortified conclusion of modern scientific investigation and to see in all this new knowledge a fuller revelation of the way in which God has worked and the way in which he is working today. It is possible to think of the laws of nature as one brilliant thinker has put it as the habits of God. It is possible with all our analysis of the uniformity of nature to realize that as a clever man once said: "A law can never arrest anybody. It requires a policeman." In other words it is possible to see that personality is the last word even in the world whose physical uniformities are so striking. Indeed the study of any man for one day gives us all the data we need. When a man asks another to pass the dish on the opposite side of the table he illustrates that combination of dependable law and free moving personality which is found in the whole experience of life as man knows it. Any system which makes room for man as we know him must leave room for God as the Bible reveals Him. Courage and reverence together find their way through the world which the acute analysis of our time has made known to us.

It is also true that the terribly difficult problems of social and industrial relationships require the courage of the mind. It is easy to believe so deeply in the stable order that we overlook injustice. It is easy to be so indignant at injustice that we risk the whole fabric of civilization. The man who is as conservative as ancient good and as radical as all the new insights which are really dependable, will have need of a brave mind. And the poise of reverent courage will here prove to be just what a man constantly needs.

These things cannot be fought out wisely apart from the hour of devotion. And at its own peril will the life of devotion shut them out from its experiences. The courage of the mind must be a part of the devotional life. And the discipline of the mind is one of the most important results of the period of devotion. It is only when we do our thinking in the light of the consciousness of the presence of God that we think as wisely and as nobly as it is possible for us to think.

Symposium on Foreign-Speaking Work

THE CHURCH'S CO-OPERATION WITH CIVIC AGENCIES IN AMERICANIZATION WORK

Miss Edith McDowell

Director of Americanization, Morgan Memorial
Boston, Massachusetts

"Americanization—in its most comprehensive meaning—is the task of making good American citizens, the task of acquainting native-born and foreign-born with both physical and spiritual America, in order that this acquaintance may bring about a sturdy loyalty to American institutions and ideals, and the firm desire and purpose to live the life of a good American citizen." *

The Americanization of the *foreign-born* has been regarded by many people as a matter of schooling alone. It is, however, much more than that. "The immigrant is being either Americanized or anarchized by every experience which he undergoes, every condition to which he is subjected." Hence there arises the need for the entire community through all its agencies to share in the task of helping those who are newcomers in our land to adjust themselves to the corporate life of America.

It is our particular problem here to consider the co-operative relationship that should exist between the church and civic agencies in one phase of Americanization work,—that of the teaching of English to the foreign-born. We shall attempt to do this first, by stating some general principles to be observed; secondly, by showing how these principles are being applied in the Americanization work carried on at Morgan Memorial; and thirdly, by mentioning briefly the relationship that exists between our Americanization program at Morgan Memorial and the religious program of our Church of All Nations, in Boston, Massachusetts.

The teaching of English is the first recognized step in Americanization. Before the immigrant can adjust himself satisfactorily to our social, industrial or political life, before he can adequately share his thoughts and ideas with native-born Americans, before he can acquire any vital appreciation of American ideals, aspirations, and abiding beliefs,—he must have a knowledge of the common language of America.

* John J. Mahoney, Americanization Letter No. 2.

The Church Co-operating With the Public School

Granted that the teaching of English is the first step in Americanization, we must grant furthermore that the teaching of English is primarily the function of the public school, and should, wherever possible, be carried on under the direction of public educational authorities. Owing to the ever-increasing vastness of the task, however, and the present lack of public funds and facilities to meet it, there is a very real need for the church and other private and semi-public organizations to co-operate with public educational agencies in the schooling of the immigrant. We are therefore confronted with the question: How may the church co-operate with the public school in the teaching of English to the foreign-born?

1. In communities where the problem of the education of the foreign-born is being adequately handled by the public school, the church should encourage language pastors and language visitors to recruit men and women for the public school classes.

2. In communities where adequate public housing facilities are lacking, the church may offer its buildings for the housing of classes, which shall be under the direction and supervision of the public school.

3. In communities where a sufficient number of public school teachers is lacking, or where the teachers that are provided are proving inefficient because of lack of interest or lack of specialized training in methods of teaching English to the foreign-born, the church may serve the community by undertaking a piece of pioneer educational work. If she undertakes this last named task, the church should bear in mind three things:

(a) She should provide both proper housing accommodations and adequate equipment for classes.

(b) She should endeavor to command the services of teachers who possess both a keen interest in the welfare of the foreign-born and a thorough acquaintance with the most up-to-date methods of teaching English to foreigners.

(c) She should recognize as her goal in this work, not her own self-advertisement, but the advancement of educational standards in the community. Therefore she will stand ready to co-operate with the public school at all times, and will build up and strengthen her classes, with the view of turning them over to the public school whenever its standards of teaching have been raised as high as those which she has established in her own work.

We have indicated the general principles of co-operative relationship that should exist between the church and public

educational agencies in the matter of teaching English to the foreign-born. Let us now turn to a concrete example of the application of certain of these principles in the Americanization work now being carried on at Morgan Memorial.

Some Principles Applied

Morgan Memorial is located in the heart of a polyglot community, ninety per cent. of the population of which is either foreign-born or native-born of foreign parentage. It is the type of community in which in past years the public school has failed to furnish either adequate facilities or efficient teachers for evening classes in English and citizenship. This lack of provision on the part of the public educational agency has made it seem advisable for private and semi-public organizations to undertake a part of the task of teaching English to the foreign-born of the community.

In response to this very real community need, Morgan Memorial decided two years ago to open classes in English for non-English-speaking people. Before it is possible to understand the growth and present organization of this new branch of educational work, a brief reference must be made to two co-operating agencies which, from the beginning, have been very potent factors in promoting whatever success Morgan Memorial has had in teaching English to the foreign-born. These two co-operating agencies are the Women's Municipal League of Boston and the Department of Americanization of the State of Massachusetts.

Two Other Co-operating Agencies

The Women's Municipal League is a semi-public organization consisting of a large group of public-spirited women who have taken the initiative in many movements for public welfare in the city of Boston. For a number of years these women have had a large interest in Americanization work. They have endeavored to supplement the inadequate work of the public schools by providing teachers for classes conducted in churches, settlement houses, and other private organizations. Their important contribution to the development of Americanization work in the city has been the high standard of teaching that they have maintained in all their classes. Every teacher employed by them must meet four requirements:

1. She must be either a College or Normal School graduate.
2. She must have had some successful teaching experience.
3. She must have had at least one course in "Methods of Teaching English to Foreigners."
4. She must have a warm personal interest in promoting the welfare of the foreign-born in this country.

Because the Women's Municipal League, through its insistence upon such professional skill on the part of its teachers, has attained a standard of excellence in its classes, the Department of Americanization of the State of Massachusetts has been willing to issue the State certificates for University Extension work to all students in good standing who have been members of League classes.

Morgan Memorial took the first step toward setting a high educational standard for her English classes by asking the co-operation of the Women's Municipal League in securing a teacher for the first class started two years ago. The League provided the teacher, the class was started, and so excellent was the character of the teaching that there was a constant growth in enrollment. Finally the number of those applying for admission was so great that it was necessary to form two additional classes. Was not this in itself an evidence of the fact that we had undertaken a piece of work that was both greatly needed and sincerely appreciated by the foreign-born of our community?

Some Interesting Figures

Last year we had at Morgan Memorial six classes with a net enrollment of 75, representing nine different nationalities. This year we have seven classes with a present net enrollment of 82, representing thirteen different nationalities. Our school is well graded. We have three classes in English for Beginners, two classes in English for Intermediates, and two classes in advanced English and citizenship. Four of these classes are for men and three are for women.

All of our teachers have been recommended to us by the Women's Municipal League. All of them possess the four qualifications mentioned above. Because we have secured the League's co-operation in providing teachers, because we insist upon maintaining a high standard of excellence in our work, and because we are ready to co-operate with the local public schools in every way possible, we have been able to secure the co-operation of the State Department of Americanization in the provision of lesson material for all our classes, and in the awarding of the State certificates for University Extension work to all students in good standing.

Let us here emphasize the fact that we are not trying to compete with the city public schools in the task of teaching English to the foreign-born. We are simply endeavoring to do our part in a much-needed piece of community work, which is not yet being adequately handled by the public schools. A concrete example will suffice to show that co-operation and not competition is the relationship that we desire to establish with the public evening schools in our community. We had planned to open our night school this year (1921-22) on October 3. Five days before the night set for opening we received word

from the State authorities saying that the public evening schools of the city were scheduled to open on that evening and asking us to postpone the opening of our classes for at least two weeks. We complied with this request, with the result that approximately two-thirds of the people who were in our English classes last year and who would most certainly have returned to us this year, had we opened on October 3, entered the public school classes. You may think that we regarded this influx of our students into the public evening school as a drawback to the work we were planning for this year, but such was most certainly not the case. We knew that our students, once in the public school classes, would demand as high a grade of teaching there as they had been accustomed to receive at Morgan Memorial and that this demand on their part would help to accomplish one of the very purposes for which our Morgan Memorial classes were in existence, i.e., the raising of the standard of teaching in the public schools of our community.

In spite of the entrance of two-thirds of our last year's students into the public school classes, we have this year in our Morgan Memorial School a larger enrollment and a better average attendance than in either of the two preceding years of the school's existence. On October 17, 1921, we started our year's work with the small enrollment of 42. Since that time, without any advertising on our part, our numbers have been constantly increasing until today we have a net enrollment of 82. This increase is due wholly to the advertising that has been done by the people in our classes, who have been so pleased, both with the character of the teaching and the deep personal interest of the teachers, that they have urged others to share with them in the benefits that come from attendance at our classes.

Let us now turn to a brief consideration of the third phase of our subject, i.e., the relationship that exists between our Americanization program and the so-called religious program of our church.

Relation of Americanization and Religious Programs

At the head of our Morgan Memorial Evening School is a principal who is one of the regular members of the staff of our Church of All Nations, and who has received special University training in Americanization work. She it is who forms the connecting link between the men and women of the English class and the staff of our institution. Her duties are fourfold:

1. To attend to all details relating to the organization and management of the school.
2. To register all possible helpful information in regard to all applicants for admission, in order to ascertain what various types of service Morgan Memorial can render to them and to their families.

3. To acquaint language pastors and language visitors with all those students who are in need of such service as can best be rendered them by those who are familiar with their own language.
4. To report to the language pastors the names of all students who either have no religious affiliation, or who, if avowedly Protestant, have not yet become affiliated with any Protestant church in the city.

Although, as a religious institution, our deepest interest lies in the spiritual welfare of all those whom we are able to serve in any capacity, we believe that the discussion of religion is not a matter to be introduced into our English classes. These classes are composed of Catholic, Protestant and Jew, and our conviction is that we as an institution should not make use of the point of contact gained in our Evening School, in the endeavor to change or modify the form of faith of those who hold strongly to creeds and religious beliefs that are different from our own. We do believe, however, that we have a very definite *religious* mission to those students in our English classes who are avowedly without any religious affiliation in this country. In this connection it is interesting to note that out of the 82 enrolled in the class at Morgan Memorial this year, 27, or approximately one-third, are either attendants at our church services or members of our Church of All Nations. The other members of the classes, almost without exception, are affiliated with either the Greek or Roman Catholic or the Greek Orthodox Church.

By none of the preceding statements do we mean to imply that our responsibility for those of other religious beliefs who are enrolled in our English classes ceases when we have taught them English. As the Church of Jesus Christ, our responsibility for each individual member of the foreign-born groups, with whom we have any contact, extends as far as his farthermost need. It is a part of our task to ascertain that need and to meet it if we can. If it is not within our province to meet it adequately ourselves, we will consider it both our duty and our privilege to put each individual in touch with those cooperating agencies in the community which are better equipped to help him solve his problems than are we.

In all our manifestations of the spirit of helpfulness, we will make no distinction between Catholic and Protestant, Jew and Greek. To each and all our attitude will be one of toleration and friendliness, of sympathetic understanding and eagerness to serve, while our aim will be to interpret America as the land of mutual helpfulness, a land in which there is no distinction of privilege between native-born and foreign-born, but in which all men meet as children of a common Father, and therefore,—as brothers and as friends.

EVANGELISM AMONG ITALIANS

Rev. Corrado Riggio

Italian Pastor St. Paul's Methodist Episcopal Church
Jersey City, New Jersey

The two greatest factors that have shaped my life are America and Christianity. Because of these I am a minister developing the twofold social-religious program in Jersey City.

The immense possibilities of America in the realms of spiritual truths are overpowering; so our aim is to tell the Italians the ideals of America, the love of truth, of liberty, of brotherhood. I want the Italians to know also Christ, the Saviour of the world.

America, in my conception, is more than a Nation. It is the answer to a cry of justice echoing from the days of Pharaoh. America is an ideal evolved from all the aspirations of the ages permeated with Christian love. For these reasons I want the Italians to enter American life and participate in building not only a Nation but an empire of righteousness.

These being our ideals, how shall we convey them to the Italians? As a "Protestant Institution" we are faced by cogent obstacles. Because of the organized effort of the Roman Catholic Church, illiteracy and superstition among the people with whom we work, our best intentions can very easily be misconstrued and misinterpreted.

The large percentage of the eighteen thousand Italians who come under our influence, both at the Goodwill Community House and St. Paul's Methodist Episcopal Church, Jersey City, New Jersey, are very largely from the peasant class. They are the greatest people to work with when they see the light, but they bring a heritage of twenty centuries of physical and spiritual slavery. Dukes, Princes and Popes have so tyrannized them that suspicion and fear of everything and everybody is inherent in them.

To function in an effective way we must break down the traditional line of approach; public opinion must be favorable to us and not against us.

Disinterested Service Our Method

How shall we do it? By preaching? Preaching is only a part of the method. The usual approach, through organized religion only, tends to create misunderstanding. Along with it there must be a palpable proof that our mission is not merely to make church members but to serve the community regardless of race, creed or nationality.

The key of success is disinterested service—service which helps human souls in need. For instance, during the month of January we found work for seven men. Some of these

men had toiled in misery and actual starvation for nine months. They were not asking charity, but a means of honest livelihood. It meant everything in the world to find someone vitally interested in their misery and ready to help them.

During the process of assimilation the Italian finds himself in constant trouble and destitute for honest advice.

Through our legal adviser last month we handled one case of desertion and two cases dealing with the "State Compensation Bureau." We pleaded to the War Department the return of a soldier whose mother is an invalid and the father cannot go to work.

These are just a few of the many cases of pure service which we perform. We cannot give them money, but something bigger—sympathy and love. We can say with the Master, "I am in the midst of you as he that serveth."

"The new emancipation of the race means a rejection of authority—religious as well as political—except that which comes from service."

The language of fear of religious authority has been the language spoken to them for centuries and the Italians will respond only to the language of unselfish love through service.

This is the approach we have used to gain confidence, spread good will and serve the Italians of Jersey City.

The Neighborhood Approach

Now let us consider our "neighborhood" approach in some detail. We carry on twenty-seven activities, seven days a week—a co-extensive program touching every interest and every age. From the twentieth of September, 1921, to the first week in February, 1922, seven thousand Italians have participated in the different meetings held.

One of the most important features of our work has been the "English classes," under the supervision of the graduate students of Teachers' College, Columbia University. While the main emphasis has been to provide the immigrant with a vocabulary that he can immediately use, there have been also advanced classes in Arithmetic, Civics, Geography and History. The salient point of our method is personal interest and sociability among the men. They are approached from the atmosphere of an actual neighborhood center rather than the formal atmosphere of a school-room.

With the nucleus of the English classes the "Italian Educational Club" is functioning. A well furnished club-room is set apart for their use.

A recent addition has been the "Young Men's Club," the members of which are American born of Italian parentage. This club has unusual vitality and is one of the most hopeful projects of our work. The club has an interesting history. The members came voluntarily seeking a place to meet.

Formerly they had rented a room in a disreputable neighborhood and had spent their time playing pool and cards. Their ideal of music was "Jazz." Understanding the regulations of the house with which they have become identified, they have shown new healthy interests in forming a "Choral Society."

These are but a few examples of the manner in which our center is ministering to the Italians. With the same spirit and with the same idea of socialization, the Nursery, the Boy and Girl Scouts, the Industrial School,—our industrial approach through the Goodwill Industry—all of these activities more or less touch the Italians and establish strong contacts and answer varied needs for varied interests.

The Greatest Approach is Jesus Christ

But the greatest approach, the one that changes poverty into wealth, misery into happiness, is consciousness of the Christ. So I would consider our whole mission only half fulfilled if the Master in His full glory and saving power did not enter into the life of the Italians who come in contact with our center. St. Paul's Italian Church meets this great vacancy in their hearts. Our church has had three years of life. We have preached in the streets and in the homes a positive, clear and simple message. We have told the old story of love and as always the old story has brought the miracle of the new birth.

Just a month ago we surprised the Epworth Union of Hudson County by the presence of a new Epworth League composed entirely of young Italians of our church.

For the first time in the history of Methodism of the Newark Conference an Italian delegate is going with an American brother as lay delegate to the "Lay Conference."

Since October first, 1921, we have received twenty-three new members into our church. We have sold 400 Bibles; we have distributed 1,000 parts of the New Testament. Our motto today is "The largest Protestant congregation in the downtown district of Jersey City."

But let me give you some figures. The second week in January we had an attendance of 506 in the weekly activities. The service of worship had 165 people present. Through children's activities, Italian and English classes, prayer meeting, Epworth League, we reached 441 people. One hundred calls were made.

Gems for the Taking

And friends, the gems I have found in that little colony of Italians. Rough diamonds, whose brilliancy and luster is hid under heaps of misery, destitution and sorrow. Gems which need only searching, sympathetic hands to discover them. One by one, with care, we dig them out and let the light shine on them and they become more brilliant day by day. In a recent

meeting of the "Women's Club" of Jersey City, "Charlie" played for them; he is one of our gems. He played Mendelssohn's "Capriccioso." He is only twelve—just a boy—but the genius of Verdi, Rossini—the musical genius of Italy—pours forth with splendor and grandeur as he interprets the music.

Last year we had an Italian supper; one of the features of the evening was an exhibition of paintings done by a member of the "English classes"—a shoemaker—who, in his spare time, goes to the Metropolitan Museum and copies the great masters.

The epic consciousness of the Italian with his genius for art, music and religion, is a gem alive in his soul. We, as a Christian Institution, permeate it with the highest sense of spiritual liberty, fraternity and love; we inject Christ into that Soul.

"In the sky of Liberty a new constellation will appear and its name will be America, many peoples but one Nation." Methodism in Jersey City is contributing its share.

"And I saw a new heaven and a new earth, for the first heaven and the first earth are passed away, and the sea is no more. And I saw the Holy City—new Jerusalem—coming down out of heaven from God."

EVANGELIZING THE NEW AMERICAN

Rev. William M. Gilbert

Director Bureau of Foreign-Speaking Work, Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia, Pennsylvania

Evangelizing the New American is the most difficult and puzzling problem before the Church. When approached from any angle it leads into ramifications that are almost endless. Our first task, therefore, is to describe the sense in which we use the term "Evangelism."

What Is "Evangelism?"

We are Methodists, and use the term as describing a propaganda leading to a definite religious experience in which Jesus Christ is a personal Saviour, Lord and Leader. But we are also modern Methodists and therefore insist that an Evangel, though it is personal and saves from sin, it must also be social and save for service.

We are also Protestants, and join hands in co-operation with every denomination that names our Christ. Nevertheless, we believe that Methodism has a distinct contribution

to make to the sum total of Christianity in its warm, personal experience of the presence of a living Lord and Christ.

This being true, we must evangelize in our own way, should train our own leaders in our own schools, and reach that part of the world's population that responds to our peculiar type of religious experience. But we also pray God's blessing on the other denominations that they may reach the people that they are peculiarly adapted to reach.

Recognizing and Charting Our Difficulties

Our New Americans come from different races and countries. They are more different in temperament and traditions than they are in geography. For that reason, a separate and distinct program of evangelization must be worked out for the Oriental, another for the Northern European, another for the Southern European, and still another for the Hebrew peoples. Then, there are different groups within any given race that call for different approach. The foreign born calls for one type of evangelistic message, their American born and educated children call for another. The program that will reach the father and son, will not reach the mother and daughter.

They differ entirely in educational standards and religious backgrounds. A great percentage of them are radical in their theory of political economy, all of which differences call for a different approach.

America and Americans puzzle them. From Italy they come where people are either Catholic or Evangelical, our Protestant denominations, Methodists, Baptist, Presbyterians, are all an enigma to them. From Jewish Russia or Poland they come and the term "Christian" is a hated name, by which their houses were burned, their womanhood ravished, their grandfathers were murdered. It is simply hopeless to approach them directly with "Brother won't you become a Christian."

He is a disillusioned idealist. His America was a real "Land of Promise." He dreamed about it, prayed for it, planned and sacrificed to come to it. When he arrives at Ellis Island, it is a great day and then, the bubble bursts. He is alone. Fearfully and awfully alone. A stranger in a strange land. He is exploited both by his own countrymen and by ourselves. He is one of "these fureigners." Oh! the heart-stab of being ostracized. His America the Land of Promise, becomes America the Land of the Treadmill. In the voice of Anzia Yeziérska, after she had been exploited by an American family, then in a sweat shop in a DeLancey Street basement, then by the scientific vocations guidance expert, she bursts out in the soul-agonized cry "I want America to want me."

America Must Be Christ-like

Hence we arrive at conclusion number one. The New American will never be evangelized in any considerable numbers until Christian America is sufficiently Christ-like in industry, in school, in neighborhood, in real estate and in church life, to practice the first phrase of the Lord's ideal prayer, "Our Father," with all that implies.

Sermon, Altar-Call and Prayer Insufficient

The direct Mission method of the sermon, altar-call and prayer will of itself never adequately meet the situation, for the simple reason that where a Mission may secure the attendance and witness the conversion of ten, twenty or even one hundred New Americans, its message never touches hundreds of thousands more who never darken its door. In the Harlem district of New York are 160,000 Jews. By their own authority they admit that the Synagogues are only in touch with about 10,000. There are then in that neighborhood 150,000 non-religious, and many of them anti-religious, Hebrews. How can they hear where no voice comes to them?

Christian Church Must Establish Contacts

Our third conclusion then, is that no adequate Evangel message can come to the New America until the Christian Church has established points of contact with him. We do not know him, therefore, we do not love him. He does not know us, and therefore he does not love us. So the first step in our Evangelization is for every member of the Methodist Episcopal Church to become acquainted with some New American and be his friend. Help him to celebrate his National Holiday. Exchange stories, your Lincoln for his Garribaldi, your Wesley for his John Huss. It would be tedious at this point to mention all the different points of contact that are possible. Our whole program of nurses, classes, clubs, clinics, employment bureaus, recreational life, vacation Bible schools, music, and drama; our whole program of human kindness and justice must first *show* them our Christ before we can call them *to come* to our Christ. Have you heard Dr. John Henry tell of the Jewish widow and mother, who came to the Church of All Nations, in New York City, and was shown kindness and helpfulness for a whole year? Then one day she said, "Dr. Henry, you have changed my whole conception of Christianity. In Russia, my husband was a fine tenor singer in the synagogue. For that reason when the revolution came they ordered him never to sing again. He refused. They then cut out his tongue. In mute protest he held up his hands, they then stabbed him to

death before my eyes. With my dead husband before me, they then took my three-year-old boy and, swinging him over their heads, dashed his brains out at my feet. And all this time they were muttering as if in prayer to some spirit: "Jesu, Jesu, Jesu," as though it pleased Him whoever He was.

Friends, why is it so hard to win the Jews? Why? For 1,200 years he has been robbed, murdered, and persecuted in the name of Jesus. Why is it so hard to win the Jews? In our own America we have shunned him, ridiculed him, cheated him, moved out when he moved in. We ran away from him, who gave us Moses and David and Paul, and speaking humanely, our very Lord himself. Friends, before we can evangelize the Jews, we must first love them.

Spiritualize Our Institutional Program of Human Kindness

My next conclusion is that we must spiritualize our institutional program of human kindness. Here if we are not careful, we will be misunderstood. There is one group of workers who are so sure that "the old-time religion is good enough for me," that they are impatient with the indirect method of "being all things to all men if by any means, we can save some."

The other group are so sure that clubs, classes, and clinics are the essential part of salvation that they place little or no emphasis upon a definite religious experience that knows and can talk about a personal Saviour.

Thank God there is a third group that combines these two ideas and it is this group that is needed to win the New American for Christ. I would not give two cents for the Christian worker who is satisfied to rely alone on sermon, prayer and altar-call. I would not give three cents for the Gymnasium Director, Boy Scout Leader or Director of Religious Education who cannot take a boy or girl whose friendship he has won and lead him or her into a very definite personal experience of Jesus Christ as Saviour, Lord and Leader.

This to me is a very vital matter. Other churches and organizations have tried the institutional plan and failed. One can find abandoned community houses and gymnasiums all over the country, monuments to failure.

The leadership in our great community program must be spiritual, deeply vitally spiritual, if we are to escape the same fate. Now I am glad to say, that we have in some places, such a leadership. Morgan Memorial of Boston is an example, St. Marks Methodist Episcopal Church of Detroit is another. One pastor told me yesterday of three workers who had brought fifty young people into his church from their community clubs and classes. May their tribe increase.

Program Needed for So-called Radicals

I hasten on to another conclusion as we face this task of evangelizing the New American. Here again I speak plainly. Hundreds of thousands in these race groups are so-called radicals in their political views. We must face this situation squarely. Has the Christian Church no program for them? Are they not human beings included in the plan of redemption? Their faith in the Christian Church is gone. Their new-found political faith has become practically a religion to thousands of them; other thousands are avowedly atheistic. They are fine folks. They are made of the stuff our revolutionary fathers were made of. They came over steerage just as our fathers did in the Mayflower; they have dared to break with kinsfolk and native land because of principle. We do not agree with them entirely in principle, but we must admit that we admire their courage of conviction.

Has it ever occurred to you that this same spirit of nonconformity in politics, makes it peculiarly easy for them to become Protestants religiously? But are we ready to receive them—should they come? Are you ready to join with me and say: "Brother, Comrade, if you will take Christ as your Saviour, and will accept His leadership, here's my hand; regardless of race or political theory?"

Many of them are ripe for this step. Bishop Theodore S. Henderson tells of the Independent Polish Church of Detroit that came over to the Methodist Episcopal Church en mass, building, congregation and school. Reports come from the Wyoming Conference of New York and Pennsylvania of other overtures from the same group. The Lithuanians are just waiting for the invitation. We could have a mass movement in this country if we were ready with buildings and leadership. But I caution you, don't pray for it, for we have neither the leadership nor the buildings. Do not pray for it, for, though I say it in shame, the American Church as a whole is not sufficiently tolerant and liberal and Christ-like to welcome them if they were to come.

We face yet another difficulty in evangelizing the New American. He is flooded with non-religious, anti-religious and atheistic propaganda literature. Our feeble little periodicals of all the Protestant denominations combined make a star of the dimest magnitude in this great Milky Way of Propaganda.

The New American can never be evangelized, until Protestantism will spend in propaganda literature $100,000 a year where it now spends $1,000. Socialists, Communists, Christian Scientists, Russelites and Seventh Day Adventists, have all learned how to use propaganda literature, and now publish in the United States 318 tracts and periodicals in

anywhere from eleven to twenty-three different languages. Protestantism has made a feeble beginning. I am glad to report that the Presbyterians, Congregationalists, and Methodists are uniting in an effort to publish joint periodicals for the Italians and the Slovaks. This move should extend to the Russians, Poles, and Lithuanians at once. But even that is only a beginning. Tracts by the thousands should be distributed. Every foreign-speaking pastor and by-lingual worker should be a colporteur. These tracts should not only be religious, but should also present religion as the gospel of fair play, free personality and industrial justice.

The Program Needed

Having faced the difficulties in evangelizing the New American, let us now consider the program used to carry it out.

1. *Among foreign-born adults.* As long as a new immigration comes to our shores, there will be needed a program of religious worship in a foreign tongue. The language of religion is the language of the heart, the language of the heart is always the language of one's native land. Time and again we have talked with people who have understood English and talked it without accent, but when we asked them to pray, they hesitatingly replied, "May I pray in German," or "I pray in Italian." We do not know what the Commission of Seven will report to the next General Conference upon the future of foreign-speaking work in the Methodist Episcopal Church, but this we do know, that as long as there are foreign-born adults, whose worship and prayer vocabulary is foreign, it will be a sin to deprive them of that medium by which they can best approach God.

As a corollary to that, we may add that for the same reason there must be and continue to be, a place for the foreign-speaking preacher and pastor.

2. *Among the foreign-born, but American educated and the American-born children of foreign parents.* To these the Evangelistic message must be in English, by a by-lingual leadership that commands the respect and carries the message to parents as well as children. This is needed to keep our religion from being a dividing element in the home life. It will require the best-trained leadership we can get, because the Americanization program of the public schools has given us a well trained, but Godless group of New American young people. Our leadership must be intellectually able to meet their materialistic philosophy and atheistic theories. A visit to the American students with foreign names, in any of our large universities confirms this. Furthermore, the Communistic Societies, the free thinking clubs, the co-operative guilds, the insurance lodges, that thrive among most of the

foreign-speaking groups and in which you generally find the race group leaders, are open to any by-lingual man who will present truth as he sees it and frankly meet criticism in open discussion. Rev. Fred Church, who has been having splendid success recently in reaching men of the radical groups politically, pays them this tribute. He says, "I have never seen men more ready to change front when convinced in argument than these radicals."

Concerning the American-born children of foreign-born parents, we need hardly add a word at this point. Our day nurseries, our game periods, our story-telling hours, the memory drills, the week-day religious education, are all causing them to grow up into children of God. This is a well-known and efficient program, provided the cap-sheaf is put on,—their decision for Christ.

We do not expect the same religious experience for a boy of ten, twelve or fourteen, that we do of a hardened sinner of thirty. But the worker that lets a fourteen-year-old boy or girl join the church without a sweet, beautiful, heroic, clear-cut decision to love and serve Christ has deprived him of one of the inalienable rights and privileges of the Kingdom of God.

3. *Foreign-language Evangelist.* We would like to see a foreign-language evangelist for each of the denominant race groups, who under the direction of the Department of Evangelism of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, the District Superintendent and pastors of English-speaking churches where race groups are near by, could carry on in place after place a campaign that would strengthen foreign-speaking work where already organized, and open up new work where it is needed.

4. We are encouraging our regular foreign-language pastors to exchange pulpits and carry on an intensive evangelistic campaign.

A letter this week from Madison, Wisconsin, where Rev. Pallotta, our Italian pastor, tells us that with the help of Rev. Sulmonetti, they have had a week's meeting and thirty-eight conversions. The same plan is to be tried soon in Boston.

5. There are yet a few districts where the foreign villages are so numerous in mining and milling communities, that an adaptation of the Coke Mission of Pennsylvania should be carried out.

6. In our program we simply must consider race differences and background. It seems to us that separate programs for the following groups must be worked out; tracks prepared, race background outlined, points of contact studied, and leadership selected.

(a) The Scandinavian and Germanic, made up of the Northern European group, having their background of a Protestant State Church.

(b) The Southeastern and Russian European group Slovak. Deeply idealistic. Dogged in his loyalty to principle. The background of the Greek Orthodox Church. The fall-down of the monarchy. The new independent Church movements.

(c) The Southern or Latin European groups. The beauty-loving Italian. Reverential. Deeply emotional. The Roman Catholic Church background. A priest once said to one of our Methodist Missionaries, "You Methodists will never reach the Italians in large numbers, your service is not picturesque enough." At this point a word should be said about the evangelistic value of architecture. You say our Missions have not succeeded. Well, no wonder! How could you expect it, when most of our Missions are in stores, or old houses, or abandoned, dirty churches, and that we ask people to worship in them, who have been accustomed or worship in splendid Gothic Cathedrals.

(d) The Jew? Shall we run away from him? We have already hinted at the revival in the old American Church that must come before he can be reached. But he can be reached. He is an omniverous reader. His children are the most brilliant scholars. He responds quickly to any opportunity for social betterment. If you will love down his prejudice by service along any of these lines, and show him by example the real Jesus as you and I know him, he will make Jesus his Messiah. His young people, however, are largely atheistic or agnostic. They have broken with their religion. They are sheep without any religious shepherd. In Boston, out of 40,000 children of school age, only 8,000 ever go near the synagogue. The program for this group must be largely a program of education and service.

Modern Martyrs for Christ

I cannot close this paper without a tribute to these New Americans who have already accepted Christ. Do you realize then that many of them are martyrs? Ostracism is theirs.

Ostracism in a strange land, by their own countrymen for leaving the old Church. Danger is theirs. Just three weeks ago, I sat in an Italian pastor's study and he called my attention to a bullet hole in the window. Breaking of family ties is theirs. There is a young man in this audience who is a University graduate who gets his Ph.D. this spring, who knows what it is to choose Christ, rather than

father and mother, brother and sister. I know a student in one of our schools who was not allowed to attend his mother's funeral unless he renounced his new faith. Of course he refused. Do you wonder that there is not more growth among the New American churches. My wonder is, that if the test and the sacrifice were as severe with the old Americans when they step out into Christianity, as it is for these New Americans, whether we would make any better showing.

THE STREAMING HORDES

Still do the streaming hordes sweep in
Thro' open gates, on shores still wet
With crying blood of brother's wrongs,
Where ev'ry evening sun doth set
On discontent and growing need,
On cheerless home, on bitter strife—
The huddled, crowded, cheerless mass,—
The empty, hopeless, sordid life.

CHORUS

Thy grace, O God, impart that we
In love to alien folk may show
A brotherhood that knows no bounds,
Thy Kingdom here below.

The widening stream spreads on and out
Thro' village road, thro' city street,
Far o'er the undulating plains
Where distant sky and mountains meet.
Each day the currents stronger sweep
Across the hopes that life holds dear:
Must duty challenge to the task
Which Christ Himself in love makes clear?

Shall this stream choke our nation's life
And hopes and ideals droop and die?
Shall freedom's song our fathers knew
Be but an echo to the sky?
Still do the streaming hordes sweep in
Thro' open gates—an eager throng—
God, give us strength to make them Thine
And teach them brotherhood's own song!

—Ralph Welles Keeler.

Industrial Evangelism

REACHING THE OPERATIVES

Rev. Thomas J. Pettit

Pastor Epworth Methodist Episcopal Church, Fort Dodge, Iowa

The problem of reaching the operatives in the industrial fields is both delicate and interesting. It is delicate because of the danger of going at it wrongly and doing more harm than good to the cause, and it is interesting because it is testing the real metal of the Church and promises great results if rightly handled.

The problem of reaching the operatives while distinctly the industrial pastor or evangelist's task, is by no means his alone. The pastors in the so-called residential or wealthy suburban churches have a responsibility to us because they have in their churches or constituencies a part of our own problem, viz: the employers. With comparatively few exceptions the employers do not live in the same section of the city or camp with their employes. In my own case they do not even live in the same city. The major stockholders and directors of our largest industry live right here in Chicago, and the owners of our next largest concern live in Buffalo, New York. I mention this because I believe there is no more powerful factor to be applied to our problem of reaching the operatives than turning a bunch of thoroughly Christianized employers loose upon them. An employer who will make an honest effort to put Christ first in his life and practice His teachings in his business can spread the Gospel over a wider area and in less time than any agency I know of at work in our industrial fields. I suggest these things with the hope that the respective pastors from the city churches and districts where these employers live may make some contribution to our effort to reach the working masses involved in their industries.

I have no doubt you will notice a distinct prejudice on my part for the manual laborers. I do not know how generally this prejudice will be shared in by my listeners, in fact, I do not care a great deal about that matter. Perhaps you will appreciate my position more when you know the cause that underlies my feelings about things of this kind.

A Personal Testimony

I went into the coal mines of Iowa, the worst in the world, at eleven years of age. Such a thing is impossible now because the age limit has been lifted by law to sixteen. I worked there nearly fourteen years and have been in the Methodist Episcopal

ministry ever since. Those fourteen years of first hand information gained in actual experience have taught me a good many things about the life of the American workingman that I could not have learned in any other way. They have become so indelibly stamped on my mind that no type of newspaper propaganda can exercise enough Christian Science on me to make me believe contrary to what was hammered into me during those years of actual experience.

Now I am not here to offer a solution to the problem of harmonious relations between capital and labor, or in plainer words—employer and employe. However, I do believe that the solution to this problem is very closely akin to the one of reaching the workers. In fact, I believe that the spiritual and moral well-being of our people is tremendously closely associated with their social and economic conditions. I know this,—it does not intensify the spiritual life of the average worker to have his employer drive up in a new Packard or Rolls-Royce and notify him of a thirty per cent. cut in his wages and a relative increase in his working hours. It does not increase the devoutness of the worker's life to walk to his work on Sunday morning or evening, knowing that his convictions are against Sabbath labor but is forced to do it by economic necessity or the fear of losing his job, and as he does so he passes the Country Club and finds his employer attending worship on the golf links.

I say these things simply to suggest that my problem is your problem, and perhaps to some extent yours is mine. To think that the individual worker who goes into an industrial field is going to solve his problems alone is sheer folly.

The Situation

Dr. George P. Eckman well said: "The Church could perhaps reconcile itself to the alienation of the very rich when it recognizes the relative paucity of their numbers and the natural tendency of wealth to efface spiritual appetites, but the separation of manual workers from the Church is nothing short of appalling, for the Church can no more thrive without them than they can thrive without it." That such an alienation has really occurred no student of the times will question. There are some localities of industrial workers in which the Church does have quite an influence over the working class of people, but generally speaking, I think we will all admit that the Church has counted for little with the great bulk of the industrial workers. The Roman Catholic Church because of its firm grip upon the childhood of its constituency might be an exception, because they do hold large numbers of workingmen to at least a nominal relation to the Church. The fact remains, however, that the Protestant Church has been for many years

steadily losing rather than gaining prestige with our working population.

Just what is the situation in these fields, anyway? It appears to me that it is a field where the work has almost got to be started anew. There is not a great deal to build on. Most of them have no advantages worth mentioning. If they have a church it is pretty apt to be a disgrace to the community as far as its appearance is concerned. Possibly an old one-room frame structure with no equipment whatever for community service. In some parts of our cities perhaps there are an abundance of churches that might even be accessible to the workers, yet a very small proportion of them ever attend. My own church membership is made up almost entirely of industrial workers, and a more devout, self-sacrificing group of folks I have never seen, but I know that only a very small percentage of the people in my field have anything to do with any church. They will attend their union and other meetings but not the church. Why?

The Problem

The workers do not attend church, simply because they have no interest in it. For years there has been a steady growth of prejudice in their thinking against the Church. Hence, I consider our big problem in reaching these workers will be to break down that prejudice.

This class of people are very sensitive. They have been so viciously assailed by a powerful propaganda by certain interests to whose interest it is that they be kept submerged entirely in the social estimate, and with scarcely a voice raised against it, that they have fallen back upon their own class solidarity and expect to fight their fight alone. They have been schooled in class-consciousness until they look askance at any movement from an outside source that pretends to be for their moral and spiritual uplift. In many cases they consider so-called uplift movements only palliatives for the conditions under which they are forced to work and live.

Regardless of any rosy promises organized religion may make them, they live under conditions that are very difficult to reconcile with our Christian ideals for human welfare.

The fearfully inequitable distribution of the products of industry erects a barrier that is almost impossible to surmount in our endeavor to reach the victims of that arrangement with our beautiful personal religion with heaven for us if we are good and hell if we are bad. I find it quite difficult to interest a man in the beauties of religion when he has been out of work for nearly a year and has lost the little home on which he has been making payments, and his family is in actual distress; particularly when our daily paper is filled with the news that spring orders for classy automobiles are far in excess of any season in recent years. With the prevalence of the "open

shop" hordes of these workers have had their wages reduced from sixty-five cents to as low as twenty-four cents per hour for common labor and their hours increased from eight to twelve as the basic work-day. Sabbath work has again become the rule. These conditions exist for the men, commonly called "scabs," who have taken the places of the union men who struck against the establishment of such conditions. Many of these employers are churchmen, live in palaces, ride in limousines and contribute to the associated charities. When the workers protest they place injunctions on them and call them radicals and bolsheviks. They also tell the public that the workers are trying to overthrow the United States government.

I am not attempting to offer a brief in defense of all that labor unions have done or demand, but the long existence of just such facts as those just stated has caused to grow in the worker's heart a sort of deep-seated prejudice against the Church or organized religion. In their childhood they were taught that the Church of Jesus was the world's greatest champion of human rights and welfare, but the deadly silence of Christianity's spokesmen when human life is subordinated for the amassing of material wealth has caused them to feel that they were wrongly informed.

My close association with these people has enabled me to find out what they have been thinking about. They have been thinking that preachers and congregations have been held in complete bondage to the present industrial system in which labor has been regarded as a sort of commodity rather than life in its expression. Berton Brailey, in *Forbes Magazine*, sets forth the awakened laborer's view of his labor as follows:

"Plague take all this dope economic
That plats human toil in its charts,
I tell you that Labor's your friends and your neighbors,
It's Folks that have bodies and hearts.
It's fathers and brothers and husbands,
With mothers and sweethearts and wives,
Who love and who hate, who dream and who wait,
It's real people living their lives."

They wonder why the Church has been so slow to see the great human side of this labor question. They say that the churches have done little if anything to help them in their struggles against the aggressions of capital. Their attitude towards the mercy and help work of the Church is pretty well expressed in the words of an Iowa labor leader who recently said: "I think it would be much better to properly police the Jericho road of American industry than to send an occasional nurse down that way." He was thinking primarily of the shameful toll of life that is being taken each year by the great industries of this Christian country. They know that according

to Federal Reports as high as 25,000 of their brothers have been killed in a single year and at least one-half million have been seriously injured and many of them incapacitated for life. They accuse the Church of catering to those capitalists who have sought to subsidize schools and colleges and thus force them to teach a false system of economics and a social regime that would be paternal and not democratic.

This may not all be true but there is enough truth in it to cause some serious thinking upon the part of those who would build a program of Church work among these people. Just as the foreigner must be made to know that the preacher is not a priest, and that we are not scheming to exploit him, so must the worker generally be made to understand that we are seeking to serve rather than to live off him.

The editor of a mid-west labor paper spent several months in prison for an alleged violation of the Espionage Act, and while there wrote: "I feel towards organized religion today, just as I imagine Jesus did towards organized religion of His day, and I am more polite and tolerant in expressing my opinion than He . . . There is one thing certain, and that is, I shall come out of prison understanding Jesus better and on terms of closer fellowship with Him. Prison life may increase my contempt for churchianity, but it has deepened my love and respect for Jesus and the people from whom He chose His friends and disciples." There is quite a tendency on the part of workingmen to feel that the suffering they are forced to endure during strikes and lockouts is a price they are forced to pay for a new day in industrial life towards which they anxiously look.

Importance of Reaching the Workers

A great deal of stress has been laid upon the necessity of evangelizing and Americanizing the great foreign element of our working population, mainly because the welfare and perpetuity of our government depends largely upon such an accomplishment. It is claimed that among this great mass of unchurched people the seething, stirring, grinding spirit of unrest and revolt is to be found, and unless we save these folks they are liable to overthrow our American government. I will frankly confess that such reports and claims do not alarm me in the least. Perhaps if I did not live and move and have my being among these people I might get excited about some things I read in the daily papers or hear fall from the lips of some over-ambitious politician. To have such a motive in attempting to evangelize the industrials is perfectly worthy but exalted as that idea may be I do not consider it our chief motive in seeking to reach these people to thus prevent the overthrow of our government. Neither do I figure that evangelizing these people is going to make them any more con-

tented with their conditions. Sometimes I think, after considering the social effects of Christianity in India and other fields, that it may even make them worse. A gospel of freedom and universal brotherhood is a genuine trouble-maker. Nor do I calculate that our big idea is to save our present organized religious system from ultimate decay. The big idea to me is to carry the full Gospel of Christ to those people and through its cleansing, beautifying, saving power usher them into that "abundant life" that Jesus introduced into the world and urged His disciples to preach the whole world over. When that is done I believe the life of the Church and nation will be perfectly secure.

Just in the proportion that the spirit of Christ is inoculated into industrial relationships will harmony and prosperity prevail. Who is going to do the inoculating? Shall we as Christian workers submit that task to the labor unions or the Chamber of Commerce? If we do, the problem will not be solved in a thousand years, because the mutual hatred of these respective groups grows more intense as time goes on. There is only one institution in the world to whom Christ committed the task and honor of propagating His great gospel of peace, and if we who constitute the personnel of that institution lose our faith in it or grow weary with our task, we may well look upon the future of the Church and nation with very grave concern.

Is the Church Equal to the Task?

If it is not, then God have mercy on us. I am not so sure about the Church succeeding in establishing completely harmonious relationships between employers and employes. That will occur just in the proportion that the Church may succeed in eradicating the spirit of selfishness and greed that is evident on both sides of this controversy. However, I am sure that the Church can reach the operatives.

One may be led to think that with this apparent deep-seated prejudice toward the Church, our task of reaching these people is well nigh hopeless. Not so. In fact, I believe at this hour there is no more promising field for our investments and activity than the very one we are considering.

Many church workers feel that the average worker's loyalty to his union makes it the more difficult to reach him. In my own experience I find the union is the very best channel for getting close to these fellows. I think many of us have been so poisoned by newspaper and other propaganda against the trade union that we can see nothing in them but hotbeds of red radicalism and anarchy. Numerous preachers with whom I talk express a pitiful ignorance of the real purpose of the great organized labor movement. The fact is, this movement has run almost parallel with the progress of Christianity. The

death knell of all forms of slavery was sounded when Christ taught that all men are brothers. At the very heart of it it is all humanity. That is the reason it cannot be killed. Like the Church it prospers under persecution. The vicious "open shop" campaign of the past two years has driven more men into unionism than all the propaganda of the Federation of Labor. The labor movement is cursed with its fools and fanatics just as the Church is embarrassed often by the crazy utterances of some of its spokesmen, but its basic purpose is human uplift as truly as the Church seeks the same object.

The social program of the Church is so similar to that of the labor movement that there should be no great difficulty in harmonizing the efforts of both and at this moment, I believe, there is no institution but the Church that can get a workable relation with the organized forces of the laboring world.

The Christian Church never faced a more favorable opportunity than is offered by these people at this hour. Right now they are coming to look up our own Christ as their great champion. It is my observation that Jesus is being quoted in labor editorials and speeches twenty times to Karl Marx once. Catch this extract from a reliable labor paper, and posted in our Central Labor Hall:

"The Carpenter of Nazareth"

"If liberty, fraternity, equality lie at the bottom of the crystal spring of hope out of which flows—for the refreshment, yea, the salvation of the workers of the world—the River of Life called 'Unionism,' then the greatest of all unionists was the Carpenter of Nazareth.

"Among the lovers of mankind He was the most fraternal-hearted. The master passion of His life was Universal Brotherhood. Every throb of His brain, every pulse beat of His heart said 'Brother.' And the moment the occasion called for it, what these said He backed with His blood. Jesus Christ was the Perfect Knight of Labor.

"If ever Human Labor was owned by God; if ever Human Labor was lifted up in fatherly fashion by God; if ever the tired body of Labor was embraced in the tender arms of God, if ever the sweating brow of Human Labor was sweetly touched by the lips of God—it was in the person of the Carpenter of Nazareth.

"Ecclesiastical camouflage, coupled with human stupidity, has kept this pregnant social fact too long concealed from the eyes of those who have by divine right a first mortgage—a mechanic's lien—on the person and program of the Perfect Knight of Labor."

This not only shows the worker's attitude towards our Saviour but it hurls a red-hot challenge at His Church to fearlessly proclaim His full gospel.

I have attended Christmas programs given in their hall by labor unions that would grace any church platform. These people are reading their Testaments as never before and in spite of their apathy towards the Church they are beginning to acknowledge their belief that in the application of the teachings of Jesus lies the hope of their salvation. The action of the Wheeling Trades Assembly and the hearty endorsement of that action by many others give evidence of that. Another inspiring sign to me is the fact that in the many labor papers that I read I do not see a single thrust or joke at the Eighteenth Amendment or the Volstead Enforcement Act. You will have to admit that as much cannot be said concerning the dailies that have carried the propaganda against trade unions.

Confidence the First Essential

Whatever success I have attained in my pastorates among these people has been accomplished largely because of my understanding of their actual aims and demonstrated friendliness for their legitimate cause. This does not mean that I endorse all that they do or agree with them in all of their demands, but it does mean that I earnestly sympathize with their basic desires.

The confidence of these workers is absolutely the first requisite in any program of effort to reach them. Can this really be gained? I believe there is scarcely any limit to the possibilities of an earnest pastor in this regard. I know of one pastor who has gained such a place of trust in the heart of these folks that they actually sold him in a purely legal way, $5,000 worth of liberty bonds for $1.00. This was done to thwart a certain corporation's attempt to tie up the union's treasury with an injunction and thus prevent relief work among the families of some strikers. The relief work was done and the major portion of the bonds were later resold to the union with the result that that pastor and his church have a wonderful standing among those folks.

You will probably ask: "Can the Church as an institution regain the confidence of these people?" The answer: "Certainly, they are doing that very thing right now." There is scarcely an organ of the labor movement or a representative spokesman, who is not speaking in a beautiful fashion about the position the Church is taking on industrial questions, and they are looking toward the Church as never before.

The two Reports of the Interchurch Commission on the Steel Strike, The Federal Council's report of the Denver Tramway upheaval and their published analysis of the so-called

"American open shop plan" drive have been powerful rams against the wall of prejudice raised against us. The little circular on this "open shop" proposition sent out by our Methodist Federation for Social Service has been utilized by the thousands by the unions of my State and has proved itself a notable messenger of peace among these estranged people. These actions by our Church leaders, I believe, have done more to gain the confidence of the industrial workers than all the preaching of the past quarter century.

I heard J. C. Lewis, president of the Iowa State Federation of Labor, publicly say: "The Church of God is the only true friend we have at this, perhaps, the most crucial hour of our history, and I am happy to say that I would rather have the Church at my back than all the wealth of Wall Street." He then pleaded as he is doing everywhere he goes, with the workers to clean up and get into the churches and show their loyalty to them as good unionists know how to do.

The Church now faces the opportunity of playing the Philip who shall interpret the things these folks are reading about "the lamb that was led to the slaughter" for them.

The Function of the Church

There is no cut-and-dried plan that will perfectly fit all communities. There are a few things that have succeeded in my fields and I will pass them on for what they are worth.

1. *The Preaching.* This is probably the most important factor because it works through all other things done. These people are not concerned much about the conditions of the Hittities and the Jebusites, but they are greatly concerned about the conditions of the Chicagoites and the Fort Dodgeites. They are not seriously concerned about the golden streets of the New Jerusalem, but they do wonder why a little more gold cannot be circulated for the benefit of God' poor who are the substance of His Kingdom here. They wonder why a man has to die to enjoy himself. They do not worry much about the number of Isaiahs who wrote that prophecy, but they do wonder if God's Church can produce a few Amoses or Elijahs who will fearlessly cry out against oppression and injustice when they become as plain as day. They wonder why the Church hesitates to declare the Truth of God in its fullness as it affects the present conditions of multitudes. They care little about dogmatic beliefs or the criticisms scholars hurl at such beliefs; neither do they care about the co-called heresies which have threatened to wreck our ship of faith. They want to know if Christ's teachings concerning wealth and human brotherhood are to be applied to the present generation. The Gospel simply must be given to these folks in the terms of everyday life. The announcement of a theme which deals

with the social application of the Gospel will fill my church any time.

If the churches who are in position to do it will soundly Christianize a goodly number of large employers and lead them to practice their religion in their dealings with their men, they will certainly do a lot to aid the so-called industrial pastor or evangelist in reaching the operatives. I believe the production of one Nash, or a John Eagan, or a Rowntree will do more to reach the masses than a dozen evangelists.

2. *Study Classes.* The establishment of study classes is doing much to bring about a better understanding between the conflicting parties as well as the position of the Church. I recently helped organize a Brotherhood with its study class consisting of six coal operators and about one hundred of their miners. They are meeting regularly for study and a social time and they are both learning something and having a fine time at it.

The working world must be thoroughly informed about our social creed right in our Discipline. It is a go-getter but the people hear very little about it.

3. *The Forum.* The forum is a fine piece of work for the Brotherhood or men's club. It brings these folks together and leads to a better understanding. No institution under the sun can do this work like the Church.

4. *Shop Meetings.* Shop meetings give a pastor a chance at many who do not attend church. Strike conditions have hampered this type of work greatly during the past year. Under normal conditions arrangements can be made for such services in most any plant.

5. *Public Occasions.* Any preacher who displays a knowledge of labor themes and has a conviction in the leastwise sympathetic to the workers' common cause and is not afraid to say so, will find many calls to address great gatherings of laboring people. I always preach Christ on occasions of this kind and I have had as many as 10,000 in one audience.

Brothers, these people are reachable; and with a gospel of human weal and a fiery earnestness that none can question, hitched to a program of real service to the community, they will be brought in great numbers to our Christ!

"Who has raised the distinction as between Church and Labor? Do we not by overstressing the classifications which we make tend to help deepen the chasm of separation?"

CAN THE CHURCH FUNCTION AS A DISPENSER OF THE SOCIAL GOSPEL?

By Bishop Paul Jones
Bishop of the Protestant Episcopal Church and Secretary of the Fellowship of Reconciliation, New York City

The traditional symbols of the four evangelists are The Ox, The Man, The Lion, The Eagle,—all of them indicative of elements of nobility in addition to their special significance, as regards the evangelists. If one were seeking a symbol of the evangel of the modern Church there would be a temptation to suggest the ostrich as the most appropriate emblem. The futility of the way in which the Church so generally seeks to evade the impact of the social problem by hiding its head in the sands of pre- and post-millennial speculation or questions of organization and extension is a strong reminder of the reputed habits of that bird.

There is little value, however, in adding to the accumulation of criticism which has been heaped upon the Church; among those who are deeply concerned for its welfare, there is a sufficient realization of its failure adequately to meet the pressing needs of the day, and there is need rather for a searching examination of the conditions of the situation it faces.

Can the Church function as a dispenser of the social gospel? That is the way the question comes today. Time was when such a question would have been repudiated as an insult. It would have been suggested that it was only a question as to how best the Church could apply the gospel to social relations, not whether it could. We have now, however, a growing number of men such as Seebohm Rowntree of England, Harold Hatch of the Dutchess Bleachery, Inc., of Wappingers Falls and John J. Eagan of Atlanta, who, as manufacturers and Christians, are endeavoring to apply Jesus' principles as they see them in industrial relations.

The Church may justly take credit for the inspiration which started them on the job, but it must be noted that it is not the Church which is applying the principles: such individuals are doing it. There are also various fellowships and groups of Christian people who are working for the application of these principles to the whole industrial problem or specific aspects of it, and while there is no doubt as to the source of their inspiration, they are not the Church itself. Even definite Church groups engaged in the undertaking are very often merely tolerated: as a person connected with a certain Social Service Federation, when asked if the Church was not back of the organization, replied, "Yes,

quite far back." To these must be added the far greater number of people who, as investigators, managers, administrators, members of radical unions, like the Amalgamated Clothing Workers, the Industrial Workers of the World and socialists in general are working for the application in social and industrial relations, of principles which much more nearly conform to those of the Gospel than the ones at present in operation, although such people would in general repudiate any Christian motive in their endeavors, or any connection with the Church. In other words, so far as the social gospel is being applied today it is not the Church which is functioning in that direction. Let us ask the question frankly then: can the Church do it?

Social Gospel Not a By-Product

We have long since got away from the idea that charity in the sense of work done for others in what is usually a patronizing spirit, through our various welfare institutions, valuable as it may be, has any close relationship to the social gospel. In the Church people are only beginning to see the significance of that change by which the industrial life of the country has advanced from a condition of individual relationships to one of group relationships, groups of workers on the one hand and groups of owners on the other. In a first effort to meet this situation, the Church has conceived of the social gospel as a by-product of the religious life; that when men are "saved" they should express the fact in social relations, bringing the Christ spirit into them. In reality it is the other way around. In losing themselves in the effort to express the principles of Jesus in all the relations of life men find that release which is the essence of salvation. Self-preservation may be the first law of nature, but it is no law at all of the Christian gospel. The Church has, in general, sought to preserve and extend its influence and power, and may now be looking for a chance to exploit the new interest in social problems to its own advantage. To the extent that it does so, it is bound to fail, for the social gospel suggests that it must be ready to lose itself for the establishment of the Kingdom of God.

The term "brotherhood" which is the keynote of the social gospel means teamwork at the bottom of things; so that whether it is a matter of industrial, racial, or international problems, the call is for an entering into the group relationships not working upon them as if they were cases for treatment from the outside. We have thought of individuals doing that, and many have with the greatest possible abandon given themselves in such Christ-like work. The question now is whether, if the Church is the representative of Christ on

earth, the embodiment of His spirit, or in the classical phrase the extension of the incarnation, it can as a body give itself in like manner and so live the Gospel in these human relationships.

The Church Is Handicapped Today

Certain handicaps to such an expression of social Christianity stand in the way of the Church of today. It has been dealing with, and its machinery is largely equipped to deal with, individuals for the purpose of their salvation. A complete alteration in technique affecting theological training, parochial methods and the working of the General Boards, will be required if that very different social expression is to be secured. Its system in general tends to lead up to worship as an end in itself rather than as a center of power for expression in the wider field of group relations.

The energy of the Church today is largely self centered and preservative. In the Episcopal Church, and probably in the others in somewhat similar proportion about ninety per cent of the financial contributions go to keeping up the parochial plant and work and ten per cent to missionary work. The former item ministers almost entirely to the comfort, satisfaction, prestige and development of the local congregation and even the latter is given largely from the motive of keeping up the prestige of the local church and the desire to have the denomination go forward in its work. It is self centered, rather than outgoing in its emphasis.

The Church, too, has become tied up with certain conventional group points of view which represent a distinctly unsocial attitude toward international, industrial and race relations. It has accommodated itself to the nationalistic spirit of each country it is in, it has with the growth of property and endowments and the need of large financial backing for its undertakings accepted the viewpoint of the vested interests of the world and it acquiesces in the racial prejudices of the group it belongs to.

It will take a tremendous wrench to enable the Church to overcome these obstacles to full social expression. It will need to develop a great corporate conviction of sin; but as yet it is hardly conscious even of the fundamentally unsocial aspect of its extremely nationalistic emphasis in the late war.

Some Elements of Hope

But suppose we turn to the other side of the picture and inquire what elements of hope there are in the situation. The Church certainly has certain assets which give promise of value in the expression of the social gospel. It has some-

thing of a grasp of the essential principles of the gospel, although it has only partially applied them. Its basis is sound. It has a real moral earnestness, too often applied however to matters of personal conduct which are trivial in comparison with the great social problems. It has developed a capacity for self sacrifice in individuals which is an earnest of the power which might be released by corporate sacrifice. It has, too, a growing body of ministers who feel keenly the impact of the great human problems and who are endeavoring, single handed sometimes, to carry their churches into spheres of live social action. Thus with the message, the earnestness, the capacity for sacrifice and the leadership, the Church is not ill-equipped to move forward into that almost unexplored field of corporate Christian expression.

The Church Lacks Humility

There is a special factor in the situation, for which the Church is not responsible perhaps, which, however, presents one of the greatest difficulties in the way of such expression. It is the current measure of success or achievement which dominates American life especially. We must succeed and let people know that we are succeeding and get the credit for whatever we have accomplished. It has been built up by the whole psychology of advertising and publicity and the Church not only has succumbed to that requirement but will have to reckon with the contempt which a well-taught world will heap upon an organization which might attempt to practise humility and self sacrifice in any large way. It is not hard to fight definite evils, or even antagonize strong vested interests if the issue is clearly drawn, for there is always a backing to be won in such attempts and the promise of well-earned recognition, if the contest is successful. The world is generous in its praise of a successful fighter. It is far harder to lose oneself in a cause where the organization can get no credit but may lose whatever prestige it enjoys. Yet it seems as if that were the task marked out for the Church if it is to follow the line which Jesus himself has laid down.

The first step is the recognition of the fact that the Church not only does not need the credit for what service it may render, but must not seek it. Its truest service will be rendered where there can be no return in prestige for what it does. In a Western town where two colleges are located, there was no provision for students to gather except in saloon and pool halls. Under the auspices of a Church, a reading room was opened and then a club house was built with library, reading room, games, pool tables, baths and tennis courts. An organization was built up on the lines of the

Y. M. C. A. and the large patronage of the students proved the value of what the Church was trying to supply. Within six years one college built a gymnasium, both put in swimming pools, both built many tennis courts and the town put in a library. One by one the needs which the Church supplied were taken up by other agencies which could handle them more adequately, and the Church closed up its club activities. It had done a more effective piece of work than if it had kept the field for itself.

It is a striking thing that in many of the movements for social betterment, labor movements and revolutionary movements, men and women have found that emotional release which comes from losing themselves in a cause bigger than themselves and in which they can spend themselves with that abandon of dedication which is the doorway to the life more abundant. People are finding there what they used to find in the Church. They are not finding Christ in the technical sense, but they are finding what He came to bring and it would be a mere quibble to object to what is a very real experience because they did not get it from the official organization stamped and labeled in the authorized way.

The Church must be content if in any way the essential principles be spread, and rejoice accordingly even though that development seems to be taking its job away. It is quite possible that in the working out of social relationships in terms which Jesus expressed there may be a better approach to finding the personal Saviour than through formal entrance into the Church which many feel He has deserted. If it is still true that a tree may be judged by its fruit, many of our churches with an output of men and women individually righteous, theologically orthodox and socially blind, would hardly bear comparison with certain social movements which are producing men and women of rough exterior and unconventional standards, but with thorough social consecration. They are the ones who are doing more to bring in The Kingdom.

Another Need of the Church

Such an observation inevitably leads one to the further conclusion that the Church needs not only humility in which to view with composure the spectacle of other organizations carrying on what it has hitherto regarded as its work; it needs to be freed from its reliance upon organization and machinery as means for accomplishing its purposes. It is perfectly true that in this twentieth century no cause can succeed unless it is properly organized, thoroughly equipped and adequately advertised. That is the reason why the Church does not need to rely on those methods: its proper ideal is the opposite of success in twentieth century terms.

Its function is not (as we have sometimes figured it) to gain the whole world: such a result too readily suggests the probable loss of its soul.

Boards of social service and the like have played valuable parts in the various churches, in the educational work that they have done. They have helped to open the eyes of the people in the churches to the fact that there is a social gospel and that it makes certain demands upon the organization. In no sense, however, can they be thought of as discharging the responsibility of the Church in the matter of the social gospel. It has usually been true that every new board has been created to do something that people were neglecting and the result has usually been that because the responsibility has been shifted to the board they have neglected the matter still more.

The suggestion has been made that we ought to have a Department of Peace in our Federal Government. The suggestion does credit to the good intentions of those making it, but what is rather needed is to get the present departments to function in a peaceful way and back of that to organize our whole economic life on the basis of good will and co-operation, rather than on the basis of strife as it is at present. Peace is something to be lived, not to be administered by a board as an offset to our ordinary activities. In the same way, the social gospel cannot be administered by a board; it must be lived by the Church.

Church Must Lose Itself In Creative Life of Community

So far what has been suggested is largely a matter of contrasts: the present aims and methods of the Church compared with what those aims and methods ought to be. In general, if you have followed the presentation, the thought has been that the Church should not be the great hive of industry into which people are drawn to set them to work, but that it should rather be the center of a vitalizing influence, subordinating itself to the larger community and social interests, setting its people to work in fields where their sympathy and co-operation is needed, where the return will not come to the organization. Instead of going into the competitive field to win people from other organizations, as it does at present, the local church, if it is in any measure to express the social gospel, must lose itself in the creative life of the community.

In a world where the self seeking competitive principle dominates society, the Church will accomplish only one thing by living that competitive and self-centered life and preaching its opposite: it will more and more convince the world

of its unsocial hypocritical futility. In that suggestive little book "Christ and Ceasar," Miklem and Morgan have put it in this way: * "The Church is to be committed to a love that knows no barriers and will brook no refusal, overcoming enmity and indifference by the active display of love; it is to be in the world and yet not seeking by any external and coercive means to impose its ideals upon the world."

Some may be inclined to raise the question of what will become of the Church if it ceases to look out for and protect its own interests; but I would submit that that has nothing whatever to do with our problem. It is not a counsel of prudence which I am suggesting, quite the reverse; it is that adventurous spirit of service which has in all ages marked those disciples of Christ who have gone out fired by the heavenly vision, not counting the cost.

It may be suggested for the timid, however, that if there is any validity in the whole Christian conception of life, if love and service are proper bases for life, the thing will work out. It may possibly be to the complete elimination of certain forms of Church organization; but even that would be a cheap price to pay for the spread of a more real spirit of brotherhood in the life of the world.

It needs hardly be said that such a transformation in the aim and technique of the Church is not going to be brought about at once by the mere statement of it. The obstacles that have been noted are too formidable and the faith of people too dim. What are some of the approaches to it which can be initiated at the present time when people do not see the whole goal, steps which in the taking will strengthen the Church to go even farther in the future?

A Suggestion or Two

Let me suggest a few partial ways of changing the present ego-centric emphasis of the Church. To parallel the organizations at present working for the missions of the Church, where the prestige comes back to the organization, why not organize to supply some need where there would be no return, as the Quakers have done in their feeding work in Europe? Instead of the ordinary church supper, or its antithesis, the patronizing bread line, why not have a supper of real fellowship for those in need outside?

Why not offer the church buildings to some struggling union, or better yet to some revolutionary organization that needs a place to meet? Why not supply people, if any are available, who would take the place of workers and give them a needed vacation? Why not equip church members for work as guards and attendants at prisons rather than

* "Christ and Caesar," p. 205.

sending flowers to the prisoners and leaving them at the mercy of a brutal and inhuman system?

Why not contribute to union strike and defense funds as a means of helping people to help themselves, instead of waiting to extend charity when they have failed? Why not invest Church endowment funds in co-operative or constructive enterprises where they will serve a double purpose? Why not encourage the people to make a thorough study of the principles of social and industrial relationships as the field where the Gospel is most needed today?

Why not get the local church to refuse to participate in any campaign against any human group whatever, whether representing a supposedly dangerous class, race, creed or nation? Why not seek for opportunities to win by the redemptive power of love individuals or groups who seem to have departed from the true social standards?

Away With Spiritual Snobbery

But enough of the possible lines of approach to that broader and more comprehensive entering into and identification with the social expression of human life which is the real social gospel. When the Church abandons its attitude of spiritual snobbery in which it imagines that it can "put over" something in the industrial field by doing something "for" the workers, thus winning their gratitude and allegiance and begins in humility to forget itself and seek ways of working with all others who are striving for sound economic conditions and the full creative expression of life, it will have found the key to the solution of the problem. As Micklem and Morgan put it * The social revolutionaries have come *to see "that real* justice does not primarily involve a more equal distribution of things; rather its chief requirement is a fresh adjustment of human relationships with a view to greater liberty and a worthier status for those who by their toil maintain the economic order." The Church, by abandoning the protection of property values and what have been considered its own interests, can, if it has faith enough to seek the Kingdom of God first, join the ranks of those who put human relationships ahead of all else and lose itself in seeking the life of the world. It will, then, not dispense the social gospel, perhaps, but, better, it will live it.

"The new day will come when those who preach the ideals of human brotherhood live them in that part of life where their own success and fortune are concerned."

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* "Christ and Caesar," p. 75.

Evangelizing Industry

CHRISTIANIZING INDUSTRY IN A SINGLE PLANT

MR. JAMES MYERS

Executive Secretary, Board of Operatives, Dutchess Bleachery Inc., Wappingers Falls, New York

The Dutchess Bleachery, Inc., of Wappingers Falls, New York, is a mill employing six hundred operatives, and engaged in the business of bleaching, dyeing and finishing cotton cloth.

Influential stockholders of this mill some years ago became profoundly concerned over the very matter which is the subject of this conference this afternoon—the Christianizing of industry. As Christian owners, they were not content with the status of their workers in the mill. Do you Christian ministers know what is the legal term which the courts uphold as describing the relation between employer and employe? It is known legally as a contract relation between "master and servant." That does not sound very Christian, does it? And the worst of it is, that, unlike some legal terms, the "relation of master and servant" does in fact describe the actual relation of owners and workers in industry. In announcing the spiritual principle upon which chattel slavery was to be abolished, St. Paul advised Philemon to consider Onesimus "no longer a servant, but a brother beloved." So as our Christian owners sought for an industrial relation which would most nearly express this ideal of Brotherhood, an ideal which Jesus indicated to be one of the twin foundations of religion, it seemed to them that the relation of "partnership" most nearly met the requirements.

You hear a good many well-meaning folks declaring in a glow of benevolence that "Capital and Labor are partners and should therefore act like partners toward each other." There is only one trouble with that statement, and that is that it is not so! There are definite principles which must be met in any honest partnership. These principles have been defined by our President, Mr. Harold A. Hatch, as (1) A just and proportionate share of the profits and losses of the business. (2) An appropriate share in the management. (3) A knowledge of the affairs of the Company.

Three Essential Principles

Those are the three essential principles of any honest partnership. No one of you would be willing to go into partnership with another man unless all these requirements were met. It is no true partnership when one partner receives all of the

profits. It is no true partnership when one partner has sole autocratic authority in the management of the business, and the other partner has nothing whatever to say about it. It is no true partnership when one partner keeps the books and does not allow the other partner any inside information with regard to the Company's affairs. And yet that is the kind of partnership at present enjoyed by Labor in general in its working relations with Capital. Not one of the essential principles of partnership obtains.

But the Dutchess Bleachery, beginning in August, 1918, and developing its "Partnership Plan" gradually, has made an honest effort to found its industrial relations upon the principles of true partnership, or industrial brotherhood. This has been accomplished first by granting a voice in the management to the workers in the mill, industrial democracy, representative government, the original American idea! It should be quite a shock to some of our "100 per cent. Americanism" captains of industry to realize that American industry generally speaking has not yet made room for the distinctive principle upon which America was founded—the principle of representative government. But such is the fact. And the quickest and surest way for us to "Americanize" our foreign immigrants is to "Americanize" American industry. They tell the story of a "foreigner" in the steel mill, who, when he was asked if he understood the difference between his old country and America, replied, "Oh, yes. In old country obey the King. In America obey the Superintendent." American industrial autocracy often makes a more profound impression upon our immigrants than does American political democracy.

The Board of Operatives

So we proceeded to arrange for industrial democracy at Dutchess Bleachery by setting up three Boards known as the Board of Operatives, the Board of Management and the Board of Directors. The Board of Operatives is entirely made up of representatives of the workers elected by secret ballot from various departments of the mill. This Board of Operatives or Workmen's Committee has been delegated certain powers including the management of the Company houses, collection of rents, granting repairs, and general care and improvement of the property. This Board also manages all recreational and educational work, including our club rooms, playground, ball field, night school, etc. It takes the curse out of the kind of "welfare" work which Mr. Samuel Gompers has called "Hellfare" work, by placing it entirely under the management of the workers themselves who can even abolish it if they want to. Employe management of all welfare work plus the fact that under our profit-sharing plan, the workers rightly feel that they are paying one-half of all money spent in this way, eliminates

the feeling which is prevalent in many plants that the welfare work is used as a sop to the workers to keep them just contented enough so that they will not agitate in regard to the more vital matters of wages and working conditions. The principle of democracy has proved very healthful in our welfare and recreational work. Thirdly, the Board of Operatives has advisory power in regard to working conditions. The weakness of most plans for industrial democracy is that they go no further than this.

The Board of Management

With us, it was discovered after nearly a year's experiment that a majority of our operatives did not take much interest in our Board of Operatives. This the Board of Operatives attributed to the fact that our employe representatives had not been given enough real power, particularly with reference to things which meant the most to the people in their everyday lives, their wages, hours and working conditions. So the Board of Operatives suggested further representation on these matters. After considerable study and discussion, our second Board was finally set up—the Board of Management. The Board of Management consists of four representatives of the workers elected by the Board of Operatives and four representatives of the stockholders appointed by the Board of Directors—a fifty-fifty Board with provision for arbitration in case of disagreement. This Board is empowered to "settle and adjust any matter of mill management which may arise"—a real degree of power entrusted to a truly representative body. At the monthly meetings of the Board, the Manager of the mill reports on the production of the mill and other matters of vital interest to the successful operation of the plant; the Sales Manager reports the trend of prices in the market and the prospects for orders; the Treasurer reports on profits or losses for the month and submits a full financial statement of the affairs of the Company. This "fifty-fifty" representative Board has settled and adjusted many matters, some of which would have caused trouble in the mill, including wage and salary adjustments, reduction of hours from 54 to 48 a week, two general increases in pay, and one "cut" in wages, following the market. This Board also appointed a new Manager for the mill upon resignation of the former Manager. This was perhaps a unique incident in American industrial history, a Manager chosen by a Board of Management which was made up one-half of workers in the mill!

The Board of Directors

Our third Board is the old Board of Directors. This Board has been altered to include one representative of the workers and one representative of the Public as well as the three

representatives of the stockholders, thus carrying into the Board of ultimate authority, the American, Christian ideal of representative government.

Sharing Profits and Responsibility

The second basic principle of partnership is a share in the profits and responsibilities of the business. Dutchess Bleachery installed profit sharing upon the following basis: The market wage for our industry is paid to Labor. Six per cent. upon its investment is paid to Capital. Two Sinking Funds are then built up, the one to be used to assure Capital its "minimum wage" of six per cent.; the other to provide half wages to Labor during times of unemployment. After the Sinking Funds have been provided for the remaining net profits are divided fifty-fifty—one-half to the owners and one-half to those who work in the mill.

Knowledge of Company Affairs

The third principle of partnership is a knowledge of the affairs of the Company. Our books are open to the operatives. The Board of Operatives receive the monthly and annual financial statements of the Company. Joint management bulletins are posted daily in all departments so that all may know the affairs of the Company, orders received, yards produced, "returns," good or bad work done all along the line.

What has been the result of this experiment? You are wondering, perhaps, whether all discipline has not been undermined and the routine and organization of the mill upset. Quite the contrary. The best discipline is self-imposed. Our foremen testify that their jobs are easier and pleasanter than they ever were before. Our superintendent whose duty it is to get out production states that he never has to drive the men in any department. They all want to help—all they ask is "get us some more orders." Our rate of per man hour production has increased nearly thirty per cent under the plan. Our Labor turnover has come down from fifty-six per cent in 1919 to 36 per cent in 1920 and to nineteen and nine-tenths per cent in 1921. When we reduced our working week from 54 to 48 hours, we got out as much production in 48 hours as we had been getting out before in 54! Our Sales Manager has testified that to his mind there is only one explanation of the fact that we were able to run so nearly full time and to make money during two bad years in our industry while other plants were shut down and losing money and that is the partnership spirit in those six hundred partners at Wappingers Falls. They have turned the cloth out quickly and they have turned it out right, "for the people have a mind to work." "The Partnership Finish is on our cloth because the Partnership Spirit is in our work." Two brief incidents must suffice to illustrate the spirit in the mill.

To Illustrate

Two years ago a heavy loss occurred through the carelessness of one of our machine runners who damaged thousands of yards of cloth. Our Sales Manager wrote up the matter for "Bleachery Life," our plant paper, and figured that it might mean as great a loss as six dollars apiece for all the workers in the mill in profit sharing. He did not state what room the loss had occurred in nor the name of the offending operative but within thirty minutes six hundred people knew the room where the loss had occurred and the man who was responsible and it looked as though they would throw him into the creek! One Italian in his room walked up to him and said, "You have taken away six dollars of mine—now you give it back!" In an ordinary mill, the operatives would have commented on a loss like that very much as follows: "Oh, the Company's rich, let 'em stand it." With us popular opinion is heavily on the side of good work. I do not believe in "driving" labor but I do believe that good work is a moral thing and our Partnership Plan has notably increased the quality of our work.

Another incident was the case of our Company plumber. You know that a plumber usually objects strenuously to doing anything but just "plumb." He thinks it is a crime if he has to do any other kind of work. Some plumbers seem to think it is a crime to do any work at all. But our Company plumber and his helper had an emergency job to do and, as they couldn't get laborers at once to dig for them, they took a pick and shovel and dug their own ditch. Picturing a conversation on the subject with an outside plumber our partner said he would have told him straight, "Yes, I'll swing a pick once in awhile if I have to for Dutchess Bleachery. We're all working for ourselves down there. But I wouldn't do it if I was working for your boss!" There has thus developed throughout the mill a remarkable spirit of co-operation, of harmony and of partnership which is indeed an encouraging approach toward industrial Brotherhood—the Christianizing of industry!

We have many other features in our partnership such as vacations with pay for all operatives who have been in the employ of the Company for one year, health benefits, group life insurance, et cetera. Full particulars of our plan may be had in handbook form upon application.

Sprags in the Wheel

All of this sounds very much like heaven on earth. But I should not be honest if I were to leave that picture with you. The subject you have assigned to me this afternoon is "Christianizing Industry *in a Single Plant.*" I say that it cannot be done in a single plant! An individual plant is so closely tied up by our competitive system with the rest of the

industry as to make it impossible for it to pay a wage appreciably higher than the market wage of that industry. And it is quite possible that you might pay your market wage and add your profits and even then not be paying at least your lower paid workers an income sufficient to support their families in health and comfort. That is my opinion of textile wages in general today. Always too low; severely reduced since the war in most of the mills and now threatened with another twenty per cent. cut up in New England!

And I say that, much as I admire the Union and glad as I am that they are standing out like men today against further wage reductions for our low paid workers, it is a matter of deepest shame and a challenge to the Church of God that there is no other force except the Union making such a stand in the interest of humanity! If some of you ministers and some of your Church papers would stop making such an issue out of ministers' salaries and begin to make a passionate outcry about the wages in our great industries, the Church would more easily convince the masses that, like its Master, it desires not to be ministered unto but to minister. We are told that seventy-five per cent. of American industry is controlled by Church members. Yet there is no organized Christian force, no effective Christian opinion which can be relied upon to stand for and insist upon a living wage for industrial workers. Industry has been turned over to other gods.

Worshipping the Laws of Economics

The Christian gentlemen who sit in your pews on Sunday are adamant in their insistence upon the theory that nothing "can" control wages in their industries except "the laws of economics." On Sunday they worship the Lord. On weekdays they worship the laws of economics! If scientists had so blindly and reverently worshipped "the law of gravitation," we should never have seen an airplane rise majestically from the earth and soar away high above the clouds of heaven! When the Christian owners of industry develop the intelligence and the faith to believe that the laws of economics may be successfully manipulated and controlled by superior laws, we shall witness among other things a united Christian sentiment for the adoption of a minimum *living wage* as one of the fundamental bases of industry. And we shall not see a living wage in industry until such a conviction becomes general. The public must share this conviction as well as the manufacturer. The consumer must be converted, too, so that he shall be no longer willing to purchase "cheap" goods, produced at the cost of human life! This then is a task of moral education, distinctly the task of the Church!

The second reason that a single plant cannot fully Christianize its industrial relations also has to do with its relations

to industry as a whole. Generally speaking Capital expects too high returns upon its investments. The interest, dividends and profits of stockholders who supply the Capital for industry taken by the large, are out of proportion to the bare living received by those who do the hard, monotonous, dirty, hazardous toil of our great productive industries. A single plant cannot of itself permanently escape the influence of prevailing interest standards. If it needs capital it will find itself forced to offer market rates of interest and prospective profits sufficient to "attract" such capital. And Capital expects too much compared to what Labor receives. There is an unbrotherly, unChristian chasm between the conditions which surround the lives of those who own and of those who work. The owner of the factory rolls up to the plant in his Rolls-Royce and announces that he is very sorry but wages will have to be cut again—"very sorry"—but the Rolls-Royce must be kept rolling! That is no joke. The owners have become accustomed to standards of living which they feel must be maintained. The children of the poor and the widows of working men must daily toil in factories in order that the children of the rich may go through High School, through College, through Professional School and enjoy a trip to Europe. There is an unbrotherly, unChristian discrepancy between the possibilities for health, wealth, freedom and joy in the lives of the workers and in the lives of those who live partly or wholly upon interest and profits from their investments. This, too, is a matter for Christian education.

It is the task of the Church to present the facts and to arouse the conscience of our Capitalistic Christendom. In order to do this the Church and the ministry must be informed. They must have the facts. The Research Department of the Federal Council of Churches of Christ in America is a splendid agency through which you can get them. They publish a bulletin which every minister should have. There is no way, however, to get the facts and the feeling of the life of the industrial worker, except by putting on a pair of overalls and going to work, applying at the factory gate with the other unemployed, and sharing the common life of toil with its identical tasks and its identical rewards. Support your family if you can on the wages you will receive! Almighty God Himself tasted of human life in this way, asking no odds, subjecting Himself to all the conditions of our life, walking and working among us—the Carpenter! It is because God knows our life from actual experience that we trust Him and are sure of His sympathetic understanding of our lot. A first hand experience as an industrial worker should be required of every theological student as a part of his training for the ministry. It should be the self-imposed discipline of every stockholder, a part of his moral education before he dares to accept the dividends of industry!

A Problem in Personal Religion

The Christianizing of industry awaits a thorough-going understanding on the part of owners and the public of what it really means to live on the wages of the industrial worker, to work year in and year out under the conditions which surround him, always to face as he does "the three fears of labor," unemployment, sickness and old age, economic crises in his life against which he is not able to make adequate provision from his present share of the rewards of industry. The Christianizing of industry awaits the coming into the Church and into the world of an overwhelming passion for the Brotherhood of Man, and the incarnation of that principle as the supreme law of industrial relations. The Christianizing of industry is above all else a problem in personal religion. The industrial order will be Christianized *when Christ has touched our hearts to love.*

CHRISTIANIZING AN ENTIRE INDUSTRY

Mr. A. J. Muste

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"Christianizing An Entire Industry" is a term that may fairly be used in connection with the system of collective bargaining that I have been asked to discuss. Probably, however, this term would not be applied to these collective bargaining agreements by those most directly concerned in them. They might speak of them as an attempt at humanizing industry. Perhaps the workers involved would describe them more specifically as an attempt to introduce a measure of constitutional government in industry as a step to its ever more complete democratization.

The most important examples of the system of collective bargaining with impartial chairmanship machinery are those presented in the great men's clothing centers of this country and Canada, such as New York, Boston, Philadelphia, Baltimore, Rochester, Montreal and Chicago, where approximately 200,000 workers, organized in the Amalgamated Clothing Workers of America, are bound with their employers in the working out of this mode of collective bargaining. The idea itself is largely that of one of the real labor statesmen, Sidney Hillman, the President of the Amalgamated Clothing Workers of America, and to his tireless energy and remarkable wisdom is largely due

the working out of the idea in so great a part of the men's clothing industry.

This afternoon, however, I shall confine myself chiefly to the description of a similar collective bargaining agreement which exists between a number of silk ribbon manufacturers in Greater New York and their employes, organized in the Amalgamated Textile Workers of America. This agreement is in one sense of the word unimportant, since it covers only a few manufacturers and a few hundred workers. It is, however, of unique significance in that it is the only agreement of its kind that has ever existed in the textile industry in this country, an industry second to none in the number of people which it employs, namely, more than a million, and second to only one other industry in the country in the amount of capital invested in it and the amount of wealth it produces annually. That in so great an industry so few workers should as yet be covered by a thorough-going collective bargaining arrangement is a sufficiently sad reflection upon the backward state of our development so far as relations between employers and employes are concerned. On the other hand, that a beginning, however small, has been made in one of the great basic industries of the country, gives some ground for encouragement.

Two Paragraphs From Preamble

The collective bargaining agreement between a number of silk ribbon manufacturers in Greater New York and the Locals of the Amalgamated Textile Workers of America which we are discussing, was entered into almost exactly two years ago. It will be worth while to quote two paragraphs from its Preamble. The first, suggesting the spirit which animated the parties who entered in the agreement and which, I think, has more fully animated them as they have worked together under it, reads as follows:

> "The parties to this pact realize that the interests sought to be reconciled herein ordinarily tend to pull apart, but they enter into this agreement in the faith that by the exercise of a co-operative and constructive spirit it will be possible to bring and keep them together. This will involve as an indispensable prerequisite the suppression of the militant spirit by both parties and the development of reason instead of force as the rule of action. It will require also mutual consideration and concession and a willingness on the part of each party to regard and serve the interests of the other for the common good. With this attitude assured it is believed no differences can arise which this machinery cannot mediate and resolve in the interest of co-operation and harmony."

The next paragraph in the Preamble to which it seems worth while to call particular attention has to do with one of the vexed questions of our time, namely, that of curtailment of production. On this subject this agreement expresses itself in clear and unmistakable terms. So far as I know it is the only collective bargaining agreement in existence in this country in which the subject is so directly and unequivocally handled. The paragraph reads as follows:

> "Public interest requires increasing production as a prime factor in reducing commodity prices. Wages, hours and working conditions should be regulated by this requirement. Weavers should not intentionally restrict individual output to create an artificial scarcity of labor as means of increasing wages or of equalizing the productivity and wages of weavers having different degrees of skill and ability; employers should not intentionally restrict production to create an artificial scarcity of the product in order to increase prices, nor should employers invoke methods that prove hurtful to the health, future productivity or welfare of the weavers."

I deem it only fair to state that although there was a prolonged discussion by the membership of the local unions involved about many of the provisions of the agreement before it was finally adopted, no objection was ever raised by even a single member to this paragraph repudiating any intention on the part of the workers to restrict output, nor do I think that any of the manufacturers involved in this agreement would say that there has ever been in the two years that it has operated any attempt on the part of their employes to restrict output.

The Trade Council

The body of the agreement provides that the management in each of the shops involved shall appoint one member to a Trade Council; likewise, the weavers in each of the shops involved are to appoint a member to this Trade Council, subject to the approval of their local unions. This Trade Council thus composed of an equal number of representatives of employers and employes is really the governing body of the industry in Greater New York so far as concerns all questions that affect relations between employers and workers.

The Trade Council is presided over by an impartial chairman who gives his full time to the industry and is paid out of a fund which is raised by equal contributions from the manufacturers and from the union. All problems affecting the industry as a whole that are brought before the Trade Council but as to which the members of the Trade Council cannot come to a unanimous agreement and, likewise, all disputes that may

arise in the shops and that cannot be settled there by agreement between the management and the shop committees are referred to the impartial chairman for decision. His decision is final and absolutely binding upon both parties. Failure to obey his decisions may subject a union member to a fine of not less than two dollars or more than ten dollars for each offence, a union or union official to a fine of not less than ten dollars or more than fifty dollars for each offence, and an employer to a fine of not less than ten dollars or more than two hundred and fifty dollars for each offence. If a member or official of the union neglects to pay his fine the union is liable for it. If an employer were to fail to pay his fine the other employers, parties to this agreement, will be liable for its payment. In the last resort an employer may be cut off from the agreement or the union may be ordered to dismiss a worker from its membership for failure to live up to the decisions of the impartial chairman.

The agreement leaves the discharge of workers in the hands of the employers but provides for a hearing for any employe who thinks himself aggrieved in the matter of discharge.

Nominally, the agreement provides for what is known as a preferential shop, that is to say, members of the Amalgamated Textile Workers are to be given the preference in hiring, discharge and distribution of work. When an employer needs additional help he first makes application to the union but is free to seek help in the open market if the union cannot supply him with the number and kind of weavers needed. Should it at any time become necessary to reduce the force, the first ones to be dismissed shall be those who are not members of the union in good and regular standing. As a matter of fact, the employers have never availed themselves of a privilege of obtaining help outside the ranks of the union and have advised men who came to them seeking for work to join the union and to apply for work through its business agent. On the other hand, the agreement provides that if the initiation fees, assessments or penalties imposed by the union deter weavers from joining the union, the impartial chairman shall have full power to order the variation of the amounts and the dates of payment of such initiation fees, assessments or penalties.

The agreement provides that there shall be no lock-outs on the part of the employers or strikes or stoppages on the part of the employes for any reason whatsoever during the existence of the agreement; nor has a single hour been lost on any of these accounts during the two years that the agreement has been in operation, this in spite of the fact that strikes were a regular, sometimes almost a monthly occurrence in the shops involved before the agreement was made.

No attempt is made in the agreement proper to cover details for setting wage rates, hours of labor, conditions of work and so forth. It is deemed desirable that in these matters there

should be a good deal of flexibility, that it is not so important, for example, to agree upon wage scales for a long time in advance as to have machinery which makes it possible to get together and calmly discuss the subject whenever conditions, which sometimes, of course, change very rapidly, seem to require such discussion. And it may in the last place be noted that this agreement does not contain any time limit for its operation. It is assumed that it will go on working indefinitely. The assumption is avoided that every so often the question of whether it is to continue is to be discussed again. On the other hand, either party is left perfectly free at any time it believes real injustice is being done to terminate the agreement. Personally, I believe that this is the ideal way of procedure in this connection.

Some Cases In Point

Having now briefly sketched the provisions of the agreement, it may be helpful to say a word about important problems that have arisen in the New York silk ribbon industry during the past two years and which have been met and settled through the Trade Council and the impartial chairman. In the first place, at the time the agreement was made the workers were on strike, having made a demand that the week-work system of wage payment should be instituted in the New York ribbon shops. For many years the workers had been paid by straight piece rates, a system characterized by very grave abuses. About three years ago they went a great way toward breaking down the evils of the piece work system by inducing the manufacturers to agree to pay a minimum weekly wage to all workers, plus whatever more any of them might be able to earn on a piece rate basis. The workers were convinced, however, that only the complete abolition of the piece work system should meet their interests and needs and, consequently, demanded the adoption of a straight time rate system of wage payment. It was agreed that the strike for the week-work payment should be called off and that under the supervision of the impartial chairman provided for in the agreement an investigation should be made into methods of wage payment and that on the basis of this investigation and further discussion of the question in the Trade Council, the impartial chairman should within six months render a decision as to the system of wage payment that should prevail in the shops. The investigation was duly made but, as the workers had feared, when the six months expired, conditions in the industry had changed very decidedly for the worse. The great depression from which we have been suffering now for some time had set in. The impartial chairman accordingly ruled that while considerable of a case had been made out by the workers for the establishment of a time rate system of wage payment and it might be advisable, under other circumstances, to try out such

a system, conditions in the industry at the time were so unstable that it would be inadvisable to attempt to introduce so drastic a change, particularly in view of the fact that the agreement affected only a small proportion of the workers in the industry and the remainder would continue to work on a straight or modified piece rate basis. It may be imagined that for workers who had dreamed for years of the complete abolition of the piece rate system this decision leaving them with a minimum wage plus piece rates was a bitter pill to swallow. Nevertheless, the decision was loyally accepted by the workers.

In the next place, a serious problem arose on account of the slackness in the industry to which allusion has already been made. Under the agreement, work in slack times is to be divided as nearly as possible equally among all workers. It was arranged, therefore, in all the shops that when a weaver's loom ran down and he was laid off because there was not another loom ready for him, his name was to be placed on a list and people were to be given employment according to the order of their names on this list. It happened, however, in the largest shop under the agreement that a good many looms were not remounted for a long time and a considerable number of workers were therefore out of work for a number of consecutive weeks, whereas others who were fortunate to have long warps on their looms had steady employment. Those who had been working steadily voluntarily got together and decided to offer to take off two weeks at a time in order that weavers who had been unemployed for some time might have a chance to work. The proposition was laid before the management. Those who are at all familiar with the working of a textile mill will understand that loss of production frequently results from such shifting of men on looms and that this is never practiced where it can be avoided. The weavers, however, assured the management that there would be no loss of production in this case if their plans were accepted. Other manufacturers contended that the carrying out of the scheme would inevitably involve considerable loss but, nevertheless, the management in this case was willing to exercise a little faith. Not only did they agree to put the plan into execution but they agreed to let the shop committee of the weavers assign the incoming men to the looms, some of which were mounted with jobs much more difficult to run than others, instead of having the foreman do this assigning. The management later testified, first, that the shop committee of weavers was more careful and intelligent in assigning men to their jobs than the management itself would have been and, second, that no loss but rather a slight gain of production resulted from the operation of the plan.

In the third place, the whole matter of training apprentices in the silk ribbon industry was at the time of making the agree-

ment in a chaotic state. There was a tendency among the weavers to hinder the taking on of any apprentices whatever. On the other hand, in times of labor trouble, the manufacturers had made a practice of taking on great numbers of men and women who had no real aptitude for the weaving trade and so had burdened the industry with a large number of very poor and hastily trained workers, while the supply of skilled weavers from Switzerland, France and Germany gradually ran out as immigration from these countries ceased. Under the agreement, within the past year a scientific system of training apprentices and limiting the number taken in to the real needs of the industry has been worked out. It has been demonstrated that both manufacturers and weavers have a real pride in making the American industry as efficient and artistic as possible and both sides have agreed to work together in order to bring this about.

The last question taken up under the machinery provided by the agreement, to which I wish to refer, is that of wage reductions. In the fall of 1920 a general twenty-two and a half per cent reduction in wages was instituted in the textile industry in this country. Since that time other reductions have been made and it is probably no exaggeration to say that the wages of the vast majority of textile workers have in one way or another been reduced by at least forty per cent. The silk ribbon industry is not subject to quite the same conditions as other branches of the textile industry and in general reductions among the silk ribbon weavers have not been so great as in other branches of the industry. Nevertheless, very considerable reductions have already for a long time been in effect in most silk ribbon shops.

What has happened in New York under the agreement? In the first place, until a few months ago, namely, October, 1921, the union, in hearings held before the impartial chairman, was able to convince him that no reductions whatever in wages were justified. In October, 1921, a reduction was finally ordered by the impartial chairman mainly, however, because he was convinced that the employers had come to the point where they needed the psychological advantage of being able to say to their competitors and customers that they had made a reduction; and as it was, the reduction ordered by the impartial chairman was the very small one of seven per cent. As I shall point out in a moment, in spite of the fact that the employers under this agreement have only recently obtained this slight reduction of 7 per cent in wages, whereas, other employers have long since enforced much greater reductions, the former have testified that the agreement has paid even from a business point of view. This is a bit of interesting testimony surely, in view of a renewed wage cut of twenty per cent and an increase of hours from forty-eight to fifty-four per week which the cotton manufacturers of New England are trying

to enforce at this moment upon tens of thousands of operatives. So much for the agreement and the way it has been used to meet certain ordinarily vexing problems. Before closing let me deal briefly with one or two questions of principle suggested by this discussion.

American Workmen Keep Agreements

The question is frequently raised, do workers keep their agreements, and the same question not infrequently answered in the negative. It may be admitted, for one thing, that there are certain ultra-radical workers in the country who frankly hold that every agreement between employers and employes is made under duress so far as the workers are concerned and, consequently, is not morally binding upon them. It is also undoubtedly true that in times of prosperity workers in certain shops have enforced the granting of higher wages than the agreements they had entered into provided for. Sometimes, probably, this has been with the secret connivance of their international unions. More often, I am inclined to think, it has been in spite of the strenuous opposition of their international bodies to such action. I think it only fair to add that such efforts to increase wages in times of great prosperity when there were agreements which had still some time to run are abundantly explained though not, of course, justified by the failure of manufacturers voluntarily to grant increases when they were making huge profits, and the workers knew that they were doing so, and by direct or indirect reductions of wages contrary to agreements repeatedly instituted by manufacturers when the scales are turned in periods of depression.

In the main, in spite of what has just been said, I believe that it is absolutely correct to say that the American worker means to keep and does keep his agreements. There is a strong and growing desire among the unions at the present time to do away with agreements made by one or two crafts in a shop which make it impossible for them to co-operate with other workers in the same shop and may even compel them, if they are to abide by the letter of their agreements, to act traitorously toward their fellow-workers when these are imposed by employers. There is also a strong and growing tendency to do away with agreements which attempt to set hard and fast wage scales for long periods and to substitute the type of agreement which we have been discussing this afternoon, which seeks to provide flexibility in these matters by setting up machinery which makes it possible for employers and employes to get together for calm discussion of such questions as these whenever a change of conditions requires it. In the long run this is bound to be a much fairer arrangement for all concerned. Let me repeat, however, that American labor means to keep and in the main does keep the agreements which it makes, often at no little cost.

Do Employers Play Fair?

I wish it were possible to say as much for employers in their dealings with unions. Perhaps two years ago I should have been inclined to do so. My own experiences of the perfidy of employers in repudiating agreements during the months of depression we have been passing through has been, to put it very mildly, disheartening, and we all know of the attempt on the part of men's clothing manufacturers of New York City to break down their collective bargaining machinery with the Amalgamated Clothing Workers of America, of the recent attempt of the ladies' garment manufacturers of New York to repudiate their agreement with the International Ladies' Garment Workers, which still had several months to run, and of the refusal of the mine owners to meet the United Mine Workers in conference about the serious situation which is developing in the coal industry at this moment.

I remember speaking on one occasion, a year or so ago in New York, and in the course of my talk saying something mildly critical of employers for their tendency to break agreements when conditions change. During the discussion that followed the talk someone rose and went me several better. He said, as was indeed the case, "I am a cloak and suit manufacturer here in New York, have been for many years, and in all those years I have never known one single cloak and suit manufacturer who kept faith with his employes." Perhaps it would not be possible to find an employer in every industry who would say that of his fellow-employers, but I do believe that there is a problem here which it behooves all men who want peace and justice in industry to consider seriously.

This Sort of Collective Bargaining Successful

It is a very great pleasure, having said the above, to report that the agreement in the silk ribbon industry about which we have been speaking, has worked with eminent success and with satisfaction to both sides. The agreement has been faithfully kept and all the decisions of the impartial chairman scrupulously obeyed by both sides. One of the employers under the agreement has said, "From a strictly business point of view it has paid. It has paid capital as well as labor and though it is still an experiment—it is only fair to ask patience for our experiment in industrial democracy. Our democratic plan of co-operation is building up capable, efficient and constructive leadership both among employers and employes, and when you get this you have an element of safety in representative government in industry. It is not only developing leadership but also trained citizens who are informed, enlightened and disciplined."

I believe that collective bargaining agreements such as we have been discussing do furnish a hopeful means for progressively Christianizing or humanizing industry. To right-minded employers who are really more interested in general prosperity and well-being than individual profits, and who are sufficiently Christian-minded to be willing to agree that ultimately we must have democracy in industry as truly as in government, this method of collective bargaining provides a means by which indeed their individual profits may be reduced and their control of industry in so far as it is autocratic be done away with, but a means that is orderly and peaceable, a means for establishing something that will eventually mean greater well-being for all and less of suffering and uncertainty and injustice for all.

On the other hand, this method of collective bargaining is a great advantage to the unions. It gives them recognition, it brings them in touch with the actual problems of industry as they sit about the council table with their employers, it gives them occasion for legitimately demanding an increasing amount of information about such things as costs and profits, and so gives them the opportunity to assert in an orderly and peaceful way an increasing measure of that control in industry which must pass into the hands of the producers by hand and brain if industry is to become truly democratic.

We knelt before Kings, we bent before lords;
For theirs were the crowns, and theirs were the swords;
But the times of the bending and bowing are past,
And the day of the people is dawning at last!

We cringed before gold, we deified wealth;
We laid on its altar the life and the health
Of manhood and womanhood, childhood and youth:
But its lordship is doomed in this day of the truth.

The strength of the State we'll lavish on more
Than making of wealth and making of war;
We are learning at last, though the lesson comes late,
That the making of man is the task of the State.

Great day of Jehovah, prophets and seers
Have sung of thy coming thousands of years;
Thank God for each sign that the dark night is past
And the day of the people is dawning at last!

—William Pearson Merrill.

THE STRATEGY OF THE DEVOTIONAL LIFE

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VI.

The Creative Beliefs

"My only creed is to have no creed" said a clever talker who was always master of an easy and effective phrase. The little epigram was really more revealing than its author knew. For the human mind is so constituted that a man must have some sort of a creed even if it is more or less inarticulate, even if it is a sort of formulated lawlessness.

The real objections to creeds are worth careful consideration however. A creed may simply be wrong. It may run counter to facts. It may run counter to the deepest human experience. It may be the formulation of men's prejudices and not the expression of their insights. And even when it is correct and true men are all the while tempted to take the sign as a substitute for the thing signified. Nobody objects to the formula H^2O., but it would be a very foolish man who would attempt to masticate the formula instead of drinking a glass of water. And it is just as unwise to make the formula a substitute for the reality when you are dealing with the Water of Life. Then it is so easy for men to fall to fighting about their formulas that they are apt to forget that spirit of unselfish love and patient sympathy which must exist back of and through all formulas if they are to have any helpful and abiding meaning. All this has led many earnest people to come to a feeling of dislike for all creedal expressions. They are so afraid of becoming fossils that they are inclined to do without any vertebrae.

When we stop to think with any clarity and depth it at once becomes evident however that a great life must be based upon great beliefs. And the quest for a kindling and inspiring cluster of convictions is one of the great quests of life.

The Christian worker goes to his hours of devotion to live in the very fellowship of the highest thoughts about man and God and brotherhood and destiny. He has early learned that one of the wonderful ways in which a man can keep his creed vital and human and noble is by keeping it suffused with the spirit of prayer.

The creative beliefs are those which arise out of deep and searching human experience and vindicate themselves in the very vicissitudes of life. They have enough hardness to be strong and stable. But they are like the coral reef upon which

at last the palms wave and whose island echoes with the cries of happy children at play in the tropical sunshine. A belief is not something enforced upon a man from without. It is something which rises from within the hour of his sternest struggle and his highest commitment and his most noble insight.

The Christian worker finds a fundamental source of inspiration in his deepest hour of devotion and in his most eager hour of action from one great conviction about the source of all life. He is sure that when you ask the ultimate question you must always enquire "Who?" and not "What?" In other words he finds a conscious mind and a conscious heart and a conscious will at the center of the universe. This is the very basis of all his hope and of all his eager and devoted action. It puts the last quality of energy into prayer. For in the light of this conviction prayer is not lofty soliloquy. It is high companionship. And you cannot have companionship unless there is a great Companion. The harder the pressure, the more difficult the problems, the more discouraging the environment, the more it is necessary for the Christian worker to find refuge and inspiration in that greater environment which becomes effective in a man's life when he becomes conscious of the presence of God.

The modern man lives in a world where many brilliant people are all the while exercising wonderful ingenuity in confusing all the issues. They are sure that white is not so very white and that black is not so very black. In fact they reduce most experience to a rather dull grey. Now the masterful and productive personalities of the world have never been able to rest in this blurring of all moral and spiritual distinctions. They have been conscious of very sharp lines of cleavage. They have been conscious of very sternly demanding loyalties. And this belief that the distinction between right and wrong is a fundamental and eternal thing is the very basis of all effective living above the level of flashing impulses and the contention of mutually lawless passions.

Then the belief that God can become articulate in human life, the belief that God has become articulate in human life, the belief that we see the face of God in the face of Jesus Christ is a perpetual fountain of inspiration. Many of the masterful thinkers of the world have felt that the great God is utterly shut off from human experience. And as a result they have lived in an impoverished and depleted world. If God is shut off from human life, then man is shut off from God. And as we face the actualities of life more and more it becomes necessary to have an articulate God who speaks our language and can use our minds and bodies if we are to have any permanent source of inspiration. An absent God means at last a hopeless world.

Then very simply and very reverently but with all assurance we must say that if there is any permanent hope for

the world men must worship a God who has been hurt. In this world of brutal and terrible pain a Deity who has never suffered becomes a God who cannot command our hearts. An infinite spectator does not meet the need of men and women in this terrible world. Only a God who had felt the passion and the pain, only a God whose own heart has been broken can speak the word which captures man's last allegiance and his complete commitment. Only a God who speaks from the cross can make it possible for men to believe in a crown of hope and success either here or hereafter.

Of course all this is only a hint of the fashion in which the Christian is to take his deepest beliefs about God and life into his hour of prayer and there to meditate upon them, to brood over them, to allow them to become the possessing realities which shine before his mind, release his imagination, energize his will and send him forth eager to live in the light of all their meaning. These great beliefs and all the other matters which grow out of the deepest Christian experience will reveal just that creative quality which quickens the whole personality and releases its fullest power.

From the time of devotion when the great realities of his faith have glowed like rising suns before him a man will go forth to all the grime and evil of the turbulent modern town with a new light in his eye and a new potency in all his activity. When Christian truth ceases to be just a matter of clear ideas and becomes a matter of living experience everything is changed. In a sense a theology is always a dangerous thing until it is translated into burning reality in the hour of devotion and into just and brotherly activity in all the hours of life.

Lead on, O King Eternal,
The day of march has come;
Henceforth in fields of conquest
Thy tents shall be our home.
Through days of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song.

—Ernest W. Shurtleff.

THE INDUSTRIAL OUTLOOK IN EUROPE

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It was my privilege a short time since to journey through the Orient, studying industrial conditions in Japan, China and India. This summer the study was continued in England, Germany, France and other countries in Europe, serving with a group of Americans who had gone there to ascertain the real industrial situation. There is one great fact that such journeys reveal with tremendous force, and that is, we are facing the supreme crisis of history, and that crisis has profound significance for the Church of God.

In China, Japan and India

I made my way through the slums of Tokyo, through one section where the majority of the people were living in rooms six feet square, through the factories where at that time 700,000 women were working on the average fourteen hours a day; came in touch with the new-born labor movement and the groups calling for political democracy, and I realized that Japan faces crisis. In China I found the country split in twain politically, a magnificent student movement sweeping the land, and an industrial crisis of significance. The tragedy of the industrial situation is at once apparent when it is noted that foreign capitalists entering China, caring seemingly nothing for Chinese life, are the men who are building the system that is today literally sapping the very life of China. Surely the hour has struck when American Christianity must insist that the impact of her business men shall be no less Christian than the impact of the missionary.

I went into one factory owned by a Christian Chinese. He said, "If you see anything in my factory that violates the teaching of Jesus I want you to let me know." I promised, and regretted the promise a little later when I found the twelve-hour day, little children at work, and no system of ventilation in the weaving room. I said to him, "My Brother, I am sorry to say so, but your whole factory violates His teaching." He asked, "What would you do?" I tried to tell him, not what I would tell an American, but what seemed fair in the Orient, and he replied instantly, "I have already organized my work for the eight-hour shift, I have planned schools for these children, and have ordered the machinery that will properly ventilate the factory. But do you know what holds me back? I have American and British competitors in this town who do not think in terms of the value of Chinese life and they will undersell me in the market and perhaps eventually break me. In God's name, tell your people in America if they expect their Christianity practiced in the Orient, see to it their representatives

practice it while they are here." I bring that back to you and say China faces crisis.

And then there is crisis in India. We travelled some 30,000 miles through India. I was in Amritzar the day a thousand Indians were shot down, and marked the moment that has become the Concord and Lexington of India. I saw the first strike in Indian history break out in Bombay, went through the places the workers lived, through one slum where a thousand folk lived in a hundred rooms; rooms made of flattened Standard Oil cans, where I found a woman in the advanced stages of leprosy taking care of little tots; thence through the mills where the people worked twelve hours and received less than twenty-five cents a day wage on the average, and finally studied the profits of the mills which had netted 176% the year before, and I realized India faces crises. This crisis manifests itself in Russia, throughout Europe, in England, round the world.

In this crisis one finds three major problems emerging, the problem of race, the problem of international relationships, the problem of industrial relationships. I am to concern myself primarily with the latter and particularly the industrial situation in Europe. The problem of industrial relationships swings around four pivots, the question of the worth of a man, the question of democracy, the question of production, and more fundamentally, the question of our conception of property.

In a brief statement like this I can but bring you certain outstanding facts regarding Europe, first of all England. There are two major industrial facts one must see clearly in England today. The first is this:

There Will Be a Labor Government in Great Britain

This is not the judgment of Labor leaders alone. Many great employers, outstanding political leaders and men and women versed in social movements are convinced that Labor will come to power within the next ten years. This change will be wrought without violence. The American immediately asks the question, "Why is it British Labor comes to power within such a short period and how do you account for a change of such magnitude unaccompanied by violence?" There are three major reasons why British Labor comes to power. The first, because of its leadership; the second, because of its organization; and the third, because of its goal.

British Labor Leadership

The British Labor leader is on the average a high type of character. It was the speaker's privilege this summer to meet practically all of the outstanding leaders, among whom were Arthur Henderson, J. R. Clynes, Philip Snowden, Ramsay MacDonald, J. H. Thomas, Tom Shaw, Frank Hodges, Fred Bramley, G. D. H. Cole, Malcom Sparkes and Sidney Webb.

These men are, in the highest sense of the word, gentlemen. They are masters of organization, possessing deep knowledge of public and foreign affairs, and in the majority of cases driven by a profoundly significant religious motive.

It will be particularly interesting to American Methodists to know that the outstanding leaders in early English Labor history were Methodist local preachers. The first representative of Labor in Parliament was a Methodist local preacher, and Arthur Henderson, the peerless leader of Labor at the moment, is likewise a Methodist preacher. The reason for this is simple. John Wesley preached to men and women who toiled in the mines and factories. They came into his classes. He taught them how to organize, how to speak in public and the truths of a just God's word. They went back to the unbearable industrial conditions of eighteenth-century England. In Wesley's time little children went below ground in the mines on Monday morning and did not come to the surface until Saturday night. Women were hitched to the ore cars and dragged them along the levels to the shafts, where the ore was hoisted to the surface. Naturally they rebelled, and those who led them were the men trained in organization, public speech and justice in the classes of John Wesley. It is because of this far-seeing, well-trained, broad-minded religious leadership that Labor comes to power.

British Labor Organization

In addition to its sterling leadership British Labor has perfected a mighty organization. Within this organization are four units—the Trade Unions, the Co-operatives, the British Labor Party and the Workers' Educational Association. In the Trade Unions are the producers of the nation. In 1868 there were but 118,000 members in the unions. In 1919 there were 5,283,000; in 1920, 6,505,000; and in 1921 the Trade Union Congress meeting at Cardiff estimated the membership as over 7,000,000. These unions represent practically every type and structure, and yet there is a certain unity that enables Labor in England to think and to a large extent to function as one. The Co-operatives, dating from the Rochdale Pioneers in 1844, have at present 4,182,000 members and comprise a large section of the consumers of England. They serve between 15,000,000 and 20,000,000 people, own their own manufacturing establishments, ships, banks, wholesale societies, plantations and flour mills. They started with no capital and today are selling a billion dollars' worth of goods a year. The relation of the Co-operatives to the Trade Unions is seen clearly in the 1919 railway strike, when the societies advanced the railway men $2,500,000 credit and loaned the miners during the recent difficulty two million dollars' worth of foodstuffs without security. The third unit in the unique organization is the British Labor Party with its 3,000,000 members. Anyone who

accepts the program may become a member whether he belongs to a union or a co-operative society or not. In the political unit is found the citizen. Labor has 71 members in the House of Commons, will contest 500 seats at the next election and will probably elect 200, thus becoming the party of the opposition and ready for the strategic moment when it passes into the Government. The fourth unit is the Workers' Educational Association and the various other educational endeavors of the movement. British Labor has recognized clearly that becoming the Government is quite different from carrying on propaganda. It requires a new type of leadership. It calls for the statesman, the organizer, the financier, the executive. Education has been recognized as the force necessary in developing a movement that understands the problems of the day and is capable of putting its theories into actual practice.

In this second factor in the advance of British Labor—namely, its organization—one finds the producer, the consumer, the citizen united. In addition is the fact of education. The union of these forces makes a combination that is almost irresistible in power.

The Goal of British Labor

The third and last reason why British Labor comes to power is because of its program, its goal. The British Labor Party stands for four definite ideals. It calls, first, for "the enforcement of a national minimum standard of life." Its first concern is to secure for all the requisites of a healthy and worthy citizenship. It declares its demands are in no sense class proposals, since it thinks in terms of the nation as a whole. It means by the enforcement of a national minimum standard of life a minimum standard of health, of education, of leisure and of subsistence. These desires seem to be in harmony with the wish of the One who came that we might have life and have it more abundantly. The party calls also for "the democratic control of industry." It believes that the first condition of democracy is effective personal freedom, that industry must be conducted for the public good, that the creative instinct and the old-time production standards will not be returned to industry until the man who creates feels he is producing something worth while and that his voice will be heard in determining what shall be done with his creation. It believes, further, that in so far as education is given the workers just that far will they demand the right to use their minds in the conduct of industry. It feels that democracy in industry is but the next step in the century-long progress of democratic idealism which has fought its way through the religious, the intellectual and the political realm and now calls for enthronement in industry. The London Builders' Guild and the proposals of the miners are significant suggestions in the endeavor to concrete in actual public life the desire for a democratic

industrial system. The third proposition in the program of British Labor is "a revolution in national finance." The word "revolution" carries with it no connection of violence. It means a turn about. British Labor is convinced that those who made money out of the war ought to help pay for it. It is endeavoring to put into practice the principle that income must be upon the basis of service rendered rather than property owned; to remove property for power and substitute property for use. To secure war-time profits it has evolved its scheme known as the "capital levy," which takes the principal of the inheritance tax and enforces it before the profiteer dies. Upon the principle "not what you take away from a man but what you leave him" Labor proposes, through a study of the assessment rolls of 1914 and 1918 to determine what was made during the war and then enforce the levy. The party believes that those who made money out of the war very likely bought war bonds; hence will request payment of the levy by turning in the bonds. The bonds are then destroyed and a portion of the war debt removed. A striking proposal in its financial scheme is the cutting of military and naval expenditures in half. Philip Snowden's book, "The Financial Policy of British Labor," outlines the general thought of Labor relative to finance. The fourth slogan of British Labor is "the surplus wealth of the nation for the common good." British workers believe that God put coal in the ground to keep people warm. He did not put it there to enable a man who was tricky enough to outwit a boy king and secure title to the land to live off its surplus through the years and his heirs proudly boast they never soiled their hands in honest toil. They feel this great resource, given by God for a social purpose, should be controlled so that the surplus goes back to the people in better health, housing, education and subsistence.

Lessons For America

British Labor comes to power! It comes to power because of its splendid leadership, strong organization and high goal. Since it comes to power peacefully—not as a class movement, but in the interest of the common good—it is well for Americans, in the face of the world-wide industrial crisis, to study British Labor—not that all British methods can be used in America, but that American procedure in these critical days of transition may be as orderly, as sane, and as sure as that in Britain.

England Faces Economic Tragedy

The second fact relative to British industry is that England faces economic tragedy and realizes that Europe is an economic unit, that all of Europe must be restored or all of Europe goes down.

England has a population of about 42,000,000 people. She produces food enough to last her but ninety days. That

means that she must be a manufacturing nation, selling her manufactured goods for food products. Heretofore she has received food products from Europe, but now Europe, that used to produce fifty-four and a half million tons of food products, produces but thirty-eight million tons, consequently cannot meet the needs of England. Industry, therefore, is largely at a stand-still and unemployment is evident everywhere.

The Peace Treaty calls upon Germany to pay about two million tons of coal per month to France. She has been doing it; France did not need it all, so France sold it to other nations. Heretofore England had sold to these nations. The British government, facing the situation, turned the mines back to the private owners; the owners attempting to reduce wages, the miners struck; they lost their strike, but as a result England lost her export coal trade.

The same thing is true in the matter of shipping. The Peace Treaty takes from Germany all her shipping over 1,600 tons, one-half between 1,000 and 1,600 tons, one-fourth of all her trawlers, and she must contract to build for the allies 200,000 tons of shipping per year. When the ships were received in Britain it was not necessary to build ships, and on the policy of taking ships from Germany, England's ship building industry hit the rocks. Europe is so interrelated, so economically inter-dependent, that the attempt to crush any one leading nation means the doom of all. There can be no settlement in Europe until sanely a policy is developed based upon sound economic thinking which makes for the restoration of all of Europe.

Leaders In Germany

After meeting the leaders in Britain we met the outstanding men in Germany. Among them were Walter Rathenau, who had charge of all German industry during the war. At the time of our visit he was Minister of Reparations, a Jew, and I believe the keenest man I have ever met. We had an hour and a half with President Friederich Ebert, once a saddle-maker but today the President of the German Republic of sixty million people. He is a Christian and a Socialist. One of the group asked him what his attitude toward Christianity was, and he replied instantly, "I have been a Christian all my life. Christianity means everything to me; but I would have you understand the kind of Christianity I believe in is not a dead, institutionalized Christianity, but a Christianity that so fires itself through the social activities of men that it expresses itself in conduct."

Then we met Chancellor Michaelis, the former Chancellor of the kaiser. This man has actually cut the leather off the chairs in his home to make shoes for his daughters. That may indi-

cate to you the poverty situation in Germany. We met also the great labor leaders, like Johann Sassenbach, and the university leaders among the teachers and students.

Germany Is Bankrupt

There are but three major statements I can bring to you relative to Germany. The first is, Germany is bankrupt. May I refer you to no less an authority than Frank Vanderlip, the American banker, and suggest you read his new book, "What Next in Europe?" to verify the statement. Germany has lost two-thirds of her iron, one-third of her coal, all her merchant marine, all her foreign colonies, has inflated her currency more than ten times and cannot balance her budget. Second, the marvelous growth of the labor movement since the war. At present there are 12,000,000 members in the trade unions, and because of a labor government, the works councils have become a matter of law in Germany now, and the scheme which calls legally for a committee of workmen and owners to meet and determine certain conditions within the industry, carries its way to the very top of the nation and its recommendations are required by law to be considered by the Cabinet. Third, there is no likelihood of a return of the kaiser or the military spirit, unless it be that the policy of crushing is carried so far that a hopeless, helpless people in hunger and despair turn to the dictator for life. This statement is well evidenced in the action of German Labor, when at the time of the Kap Rebellion in 1920, the workers threw down their tools to a man, declaring as Sassenbach told us, "We will have no more of the military, we pay for war in life, we pay for it in money, it shall not be again." And on the anniversary of the war 60,000 people assembled in Berlin, carrying the banner, "Nie Wieder Krieg." Never Again War. Time does not permit an account of the tragic suffering of little folk and mothers because of underfeeding. Suffice it to say, when one goes through the hospitals of Germany and sees the little babes with their bodies twisted and distorted from rickets, he realizes the social suffering of Germany this moment.

Russia Greatly Misunderstood

Russia! No one can understand Russia who has not studied and felt that history of a thousand years of bloodshed. One cannot speak about Russia without being misunderstood. I flew in an airplane from Paris to London, some 260 miles in two hours and thirty minutes. As we journeyed over France we could see the cathedraled towns with marvelous clearness, but when we flew over the channel we could not see the waters because there were great banks of cloud between us and the sea. There has been a bank of clouds between us and Russia

and it has been impossible, because of deliberate misinformation, for us to get the facts. May I say that personally I do not believe in the use of force to gain industrial ends, nor in the philosophy of dictatorship, but I want the truth, and believe every minister ought to be willing to face the facts.

We interviewed practically every person of note who had been in Russia this year, and had one member of our group actually in Russia throughout the summer. Every person we met agreed on five facts.

First, the present government in Russia is the only government, were it not there chaos would ensue, and that government ought to be recognized at once.

Second, in the field of education the Soviet government has performed a miracle, particularly in the cities. Senator France told us they taught the people to read in thirty days in Petrograd. That sounds impossible, but what they did was to conscript voluntarily the literate, ask them to sit down beside the illiterate and teach them to read and write. At the end of thirty days the entire population could read governmental notices and sign their own names. Margaret Bondfield told us she had been in meeting after meeting where two and three thousand little children sat in the audience while three hundred little folk, in pageant form, portrayed the classics of Russia upon the stage. The schools, the posters, the training of the soldiers I cannot even mention.

Third, in the field of public health Russia faces tragedy. I do not see how any Christian nation, whatever it may think of the economic theory of another, can justify itself in keeping from the women and children of that nation the medicinal supplies needed to maintain life. Yet this was done, and Russian doctors had to fight disease with hot water. They called for the enlistment of a flying squadron of the healthiest young people of Russia to go into the villages and nurse the sick, bury the dead, clean the houses. They went, and the mortality rate among them was more than fifty per cent. Someone is yet to write an epic story telling of the sacrifice of these heroes.

Fourth, in the field of government and industry there is a distinct swing from the radical left toward the center. Certain concessions have been made in industry and agriculture, but it is a mistake to think this is a return to capitalism. It is a temporary expedient to restore production, and the government holds the basic industries, and dictates the terms of the concession. It is true, however, the tax in kind in the agricultural life does allow the peasant to engage in free trade with the balance of his product as before the revolution.

Finally, between ten and thirty millions will die in Russia this winter because of famine unless America is big enough to send aid. Russia offers a marvelous opportunity to the forces

of religion, if they be willing to enter Russia disinterestedly, work through the old Greek Church, vitalize it, and give the spiritual life so yearned for this moment.

What Is the Lesson For the Church

I have tried to bring you some facts regarding England, Germany and Russia. What lesson comes to the Church?

The Church of Christ must come to see that this world-wide movement is not materialistic, but essentially spiritual, since it makes its way toward more abundant life for man. The Church must likewise so study these movements, that it understands accurately the goal, and the method, as well as the philosophy. The Church, too, must in no uncertain note proclaim a stern note of justice regardless of costs, must be willing to lose its very life that the world may become the Kingdom of God. The Church, too, must ever drive into the individual heart and into the social life that dynamic force that comes from the personal contact with Christ. Do not misunderstand me, I know no paper program saves society. We need a new spirit. I tell you a story and conclude, a story illustrating this spirit.

A few Christmases ago in Los Angeles a group of girls gathered and said, "We spend our money upon ourselves, can't you tell us something to do for somebody else?" We suggested they gather together a hundred little foreign children and give them the best Christmas they had ever had. Ten or a dozen automobiles drove across Main Street into the foreign sections and gathered the children together. As they travelled back, one little fellow turned and made a face at a traffic policeman, since he was in a machine and perfectly safe for once in his life. We took them to a beautiful home in the Wilshire District, played games, told them the story of the Christmas. Then we took them into the drawing room. At the far end was a Christmas tree, on it very simple presents. A bat, and a ball, and a pair of stockings for each of the boys, a doll and a pair of stockings for each of the girls. The presents were given out. The hostess was standing alone in the library. It had touched her deeply to see the joy these presents had brought the children. Finally a little fellow named Sebastian came to her. He had the baseball, the bat, and the stockings in his arms. He held them out. She said, "Laddie, what's the matter?" He could not answer. There were tears in his eyes. Then she put her hand down on his head and he knew that she loved him. He looked up. His English wasn't very good, but he said, "Oh Senora, if I give you all of these, this here bat, and that ball and them stockings, will you give me just one of them dolls to take home to my little sister who couldn't come?"

My friends, that is the spirit every individual in this holy task must have, and that is the spirit that the Church of Christ must make the dominating motive of our industrial order. That must be done before we say to Him, "We have glorified thee on the earth, we have finished the work thou gavest us to do."

MODERN CULTS AND THE CHRISTIAN FAITH

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If this subject seems pretentious, let me hasten to mark out its limits. I do not intend to discuss these cults in all their aspects, but simply to consider them with reference to their doctrine of salvation, and to compare them with the full truth of the Christian faith.

Cults and Salvation

We are all interested in the doctrine of salvation today. In spiritualist meetings, in Christian Science temples, in socialistic gatherings, in conferences like those of Washington and Genoa, as in the daily sessions of this Council of Cities, this is the underlying interest. Men are facing the evils of life and trying to find a way out. But it is the old question: "What must we do to be saved?" And the sense of evil is deeper today than it has been for many a year. Statesmen feel it, and know that our international life has broken down. Economists realize it as they watch great nations moving closer to impending ruin. And men of moral and religious vision see it as they look out upon the world, cursed with lust and greed, and hate and strife.

In certain striking ways, our situation is much like that of those Roman days when Christianity came to the world. Then as now the old standards of religion and morals were losing their power over men. Flaunting wealth and wretched poverty lived side by side. An outward peace poorly concealed the fierce hatred and division that existed between class and class, between nation and nation. Then as now new cults were springing up on every side, offering to men a way out, and the mystery cults of those days, which have passed away altogether, were winning large numbers of adherents.

The cults to which I refer are not really new, but it is significant that the strength of their appeal in every case is in their offer of some way of salvation to men. I am not going to measure and condemn them dogmatically, pointing out their heresies in the light of our creeds. I am going to test them simply at the practical point, their doctrine of salvation. We need to ask three questions: Is their diagnosis right? Have they grasped the real evil that threatens us? Is their goal right; do they offer the wisest good? Is their way right; have they found the real means for saving our race?

The Cult of Christian Science

Let me turn first to the widespread cult of Christian Science. Its hold upon men is surely not that of its philosophy. That philosophy is a very ancient one, and the form in which Chris-

tian Science presents it is certainly not such as to attract thoughtful men. But Christian Science comes with the proffer of salvation. It speaks to a world in which there is sickness and suffering and death; in which there is distress, and unrest and fear. It offers to give men health and joy and peace. It is no wonder, then, that men will listen.

I am not concerned here with discussing the truth and error of Christian Science in detail. There is no doubt that people have been cured here, just as at the shrines of certain Roman Catholic sanctuaries. At the same time, we may accept the conclusion of Dr. Richard C. Cabot, who investigated in detail one hundred cases reported in the Christian Science Journal, and found not a single case of consumption, cancer, or other organic disease which had been arrested or cured. I think we must meet Christian Science, first of all, on religious grounds; neither philosophical debate nor the all-too-easy ridicule will suffice. Does it meet the real evil of life; does it offer the highest good; what is its path to the goal?

First of all, let me speak a word of appreciation. The strength of Christian Science is on its positive side. It is a religion of affirmation. It turns the thought of its followers away from evil and suffering. It constantly and insistently affirms the reality of God and the spirit. It demands that men shall think of these, and these alone, and it secures from its followers a faithful reading of the Bible and attendance upon services. Its affirmation of the reality of the spiritual is deeply needed. Its attitude of affirmation and attention to the spiritual is psychologically sound.

Having said this, we must turn to the other side. First, does Christian Science face the real evil of life? To that we must say "No." Curiously enough, this religion which insists most upon the spiritual, is, in fact, a sort of sublimated materialism. The great ill of human life it does not face. That is not the diseased body but the evil will. Christian Science does not face the problem of sin because it does not recognize any such fact. It has no real place for sin because it has no real place for personality, and its pure individualism, together with its abstract theory, prevents it from facing the great social evils of life.

What about the good it offers. Here too it is radically defective. What men need is not simply the absence of anxiety or care or pain. They need the life of God. They need the spirit of righteousness and truth; of service and self-sacrifice. They need not merely individual life, but a new social life; a Kingdom of God upon earth. It is significant that Christian Science has nothing to say as regards these social problems, nor does it take any share in them. The great movements of today all of them find standing to one side, or even taking an attitude of obstruction. Even in the physical realm it has no place for sanitation, for disease prevention. It shares none of

our burdens for curative or constructive social service. It has nothing to do with industrial reform and movements for economic justice. It is individualistic and non-social. Our vision of the Kingdom of God is present with them only in individualistic form. The universe has in it no great place for personal responsibility, for suffering, for the cross; no place for growth, for glorious advance.

Part of the reason for this we see when we ask the third question, that of the way to the goal. The solution of Christian Science is, not that of the will and the life, but is rather that of the mind. It meets the problem of evil, not by overcoming it, but by the method of denial. It cannot deal with these great problems because it insists that there is no problem. It has no conception of a world in the making. Everything is good. All that we need to do is to open our eyes. Its way to the millennium is simply to say that the millennium is already here.

The Cult of Premillennialism

The second modern cult of salvation which I wish to present briefly is that of Premillennialism. No one can understand this movement unless he sees it as a doctrine of salvation. The theory of the Lord's return has its significance only in this connection.

Let us, first of all, credit this doctrine with certain great merits. It faces the fact of sin and recognizes its reality. It stands for a doctrine of social salvation, for it looks to a new world order. It sees clearly the truth that, if the world is to be saved, no mere process of natural development and no mere gain in material prosperity will suffice. It insists that God himself must bring about the rule upon the earth.

Again I must pass by interesting aspects: its bald Biblical literalism, its pure individualism so far as this age is concerned, its essential Judaism in its picture of the next age, its opposition to the great movements in which the churches are engaged today, such movements as are represented by the Methodist Episcopal Church in this Council of Cities. Let us look simply at these two aspects of its doctrine of salvation. What is the way that it presents to men? What is the goal that it offers?

If we look at the question of the way, a careful study will astonish us with regard, first of all, to what it leaves out. It recognizes truly that the coming of a new day must be by the help of God, but it rests back upon an outworn theology in its conception of how God works. It has no place for the great truth that God works through men. It has no vision of an indwelling God working by moral and spiritual forces. God is, for it, first of all, not a personal being working through moral and spiritual means, but a great autocrat working through irresistible power. Therefore, when the world is saved, it will be saved by the irresistible power of God, but a power coming

from without to overthrow and to set up. For that reason, it has no place for those forces upon which we rely today. God does not work by the appeal of truth to man. The Kingdom is not to come by the preaching of the Gospel. God does not work as an indwelling presence; the Kingdom is not to come by the work of the Holy Spirit. God does not work through men; the Kingdom is not to come through the work of the Church. God does not work through social means; there is no hope for a better social order in this age; no hope for purer government, for industrial reform, for international peace. These are all activities of men, and God does not work through men. In this theory there plays the idea of the old Augustinian determinism carried to its extremest form. God has worked out a program for this age, and that means nothing but increasing evil and an utterly hopeless prospect.

Let us turn, now, to the final question: that of the goal. What is the Kingdom which Premillennialists hold before us? In their teaching, they generally dwell very little upon what the Kingdom actually means for them. Some outward facts are clear. It means a political kingdom; Jesus ruling as an earthly king, and not without armed forces. It is in no sense a democracy. Rather, it is definitely an autocracy and militarism, for these two always go together. It represents a third institution, which we have come to recognize as evil, and that is extreme nationalism, in this case in the form of Judaism. The Jews are to lord it over the nations, just as in the past other nations have oppressed them. It represents a return religiously to pre-Christian ideas and practices, for the world's capitol is to be Jerusalem, with its temple rebuilt, its sacrifices renewed and its old institutions brought to life again, including the Sabbath. More serious, however, than all this is the fact that there is no real moral and spiritual redemption. The Kingdom of God as Jesus portrayed it is not present here. There is no inner rule of the spirit of good will and truth and righteousness. A kingdom, these men insist, means an outward rule; means, necessarily, the sway of power. It is not the spirit of Christ controlling human life, but a Jewish king dominating the world by force. A prominent Premillennialist, indeed, goes so far as to speak of Him as Kaiser Jesus. The world is not redeemed from evil; evil is simply, for the time being, suppressed. The saints sit in the seats of earthly power; the sinners have either been killed off or are cowed into submission, and, for that reason, at the end of the millennium a new conflict breaks forth.

These are not mere matters of idle doctrinal dispute. The life of the Church, the hope of the Church, the fundamental activities of the Church are all deeply affected. If this theory be true, then we must stop talking about Christianizing society, or winning the world for Christ, or Christianizing our community life. We must think of evangelism in terms of the sav-

ing of a limited number of the elect. We must give up our confidence in the Church. We must face the hard fact that this organized Church in which we are working is today a mass of corruption and will be tomorrow in a still worse state, and that all this is not due simply to human fault, but definitely to the purpose of God and His pre-determined order of history.

The Cult of Fundamentalism

The third cult which we mention is that of the so-called "Fundamentalism," an outgrowth of Premillennialism. We must not overlook its significance. It is something more than the assertion of traditional theology. There goes with it a dogmatic insistence that they alone who hold its special doctrines are Christians, and that the holding of right doctrine is necessary to salvation. Christianity is for it first of all a theological deposit.

It is an interesting fact that the ideas which it emphasizes, such as verbal inspiration and the Premillennial second coming, have never maintained their place in the great creeds of the Church. But the important fact to note is its mistaken idea of the nature of religion and the place of its power. Religion is a life with God. Its power lies in the fellowship with that living God that comes by His Spirit. Its test is the presence of that Spirit in the life of men, recognized by us as the Spirit of Christ. Yes, we need a definite message and we stand for a definite faith. But let us realize clearly what that is and not give men the husks of human theory instead of the bread of life. The message is God, God as He comes to men in Jesus Christ, God as He comes for our help, God as He comes to rule our life. And the faith that we ask of men is not belief in some theory about the Bible or the atonement, but the surrender to this living God.

The words of Wesley may well be repeated here: "We may die without the knowledge of many truths, but if we die without love what will knowledge avail? . . . I am sick of opinions. Give me solid and substantial religion; . . . a humble, gentle lover of God and man. . . . For opinions or terms, let us not destroy the work of God. Dost thou love and serve God? It is enough. I give thee the right hand of fellowship."

The Cult of Spiritualism

One other modern cult should have brief reference. We do not often think of spiritualism as a doctrine of salvation, but such it clearly is. No mere curiosity moves its devotees but the idea that by this means they are making their contact with the world of the supernatural and find an escape from the threat of death. The wave of spiritualism coming with the

war has begun to subside, but we should not overlook the meaning of this movement, or misunderstand this cult. Its failure is plain. It is purely individualistic. It has no vision of a great social goal. Its moral content is on a low plane. There is no great moral summons in its message. The good that it proffers does not raise men higher. At most it is mere continued existence that it holds before men, whereas the message of Christianity is that of a gift of life; and the ground for its hope can as little bear scrutiny.

Yet this movement summons us to a new grasp upon our Christian message and a new realization of its content. We must not in our social zeal forget the needs of human hearts. We must make our vision of the life beyond truer, richer, more vital, more ethical. Our heaven must cease to be a compound of Oriental court and Jewish temple worship. We must become clear as to the Christian ground for this hope. That lies not in logical proofs or in physical demonstration, but in the great ground of all our hope, that the God who rules this world is such a God as comes to us in Jesus Christ. If that be true, then all else follows. Then we can say, "In my Father's house are many dwelling places."

The Lesson to Note

The study of these cults enforces a lesson deeply needed by the Church. We have laid our stress upon method and organization too often and left the day clear for these cults to come in with their message. The Church must go back to its first task, the bringing of a great word of truth and life to men. What is this God in whom we believe? What does it mean for our life and for the work of the Church to believe in such a God? What is the hope that we can hold before men, the new order that is to come here upon earth, the new life that is to come in the world beyond? Only as we bring this message clearly and constantly can its great truths become the possession of men, and only as these truths become the clear and confident conviction of the rank and file of the Church can the life and work of the Church meet the Christian demand.

From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung,
Through every land, by every tongue.

—*Isaac Watts and John Wesley.*

THE STRATEGY OF THE DEVOTIONAL LIFE

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VII.

The Conscience of God

There are two experiences which interfere with the depth and definiteness of the moral and spiritual life of the Christian worker. One comes from the fashion in which the high enthusiasms wane and lose their inspiration. The great lights which shone so resplendently in the first eager days of devotion begin to burn dimly and at last are sometimes almost lost in the fog which gathers about the passing years. The other experience comes from an apprehension of how many different standards good men have held in different ages and how many different standards thoroughly disciplined minds defend today. As a knowledge of these things grows distinctions sometimes begin to lose their sharpness and the day may come when it is difficult to feel the old absolute compulsion of absolute standards. These experiences may at last take from the Christian worker just that glow of triumphant faith and that enthusiasm of definite assurance without which his work cannot have its last and highest power.

At this point there is one correcting and stabilizing and creative experience which is the secret of perpetual inspiration and the source of perpetual power. The final strategy of the Christian life is found in the fellowship of the Christian with the conscience of God. There are times when we are not alert enough to think the thoughts of God after Him. There are times when we are too dull to respond to the tidal movement of the heart of the Master of Life. But the sense of the conscience of God at once revives the mind and ere long rehabilitates the heart. The inner lethargy which depletes so many lives is impossible in the presence of an awareness of the quality of the movement of that Infinite Conscience in which all moral distinctions live eternally. Then here we have at last a sense of coming into contact with something absolute and changeless. Whatever men say about right and wrong there is an absolute standard in the life of God himself and as we seek that we are delivered from the palsying sense of relativity which takes the power from so many of our judgments. Limited and finite as is our response to that divine moral life which is the conscience of God, we have at once the sense that we are in contact in some real, even if partial, way with the eternal and the unchangeable.

Day by day we come to the hour of devotion to see our own lives, not from the standpoint of our own likes or dislikes,

or even from the point of view dominated by the community standards. We come to see our lives through the eyes of Jesus, who looked at all life through the eyes of God. There is something very searching about this experience. It is a perpetual rebuke of that superficial complacency which has made many a life less than it might have become. The man who attempts to apply to his own life daily the conscience of God is committed to a new honesty, and is sure to attain a new humility. He does not judge himself by other men. He judges his life by the eternal standard as that is seen in the Human Life Divine. And, on the basis of the relentless honesty of this experience, all sorts of wonderful and beautiful things come within the range of his appreciation and appropriation which were impossible before. The only moral safety of the individual is through perpetually renewed contact with the conscience of God.

Then he comes to see the groups of which he is most intimately a part through the same sort of searching experience. It is only safe to see other lives in this fashion after one has felt the full demand of the experience upon one's own. Otherwise, a man may be led into that moral bog where he ignores the evil in his own life and keeps himself occupied in repenting of the sins of others. Vicarious repentance has an important place in human life. But it is never to be a substitute for individual repentance. It is a great thing to be convicted of the sins of society. But it becomes an experience full of subtle moral danger if that conviction is a substitute for the full and honest facing of the whole meaning of one's personal life. It is easy for a man with an inorganic personality to escape from a consideration of his own need while he is occupied with the tragedy of that inorganic quality of the social organism. But, after a man has met and as he meets his own personal problem, he must also face the problems of the larger social groups. He must see his home in the light of the conscience of God. He must see his community in the light of the conscience of God. He must see his church in the light of the conscience of God. Here he will find all the summons of a great ideal to be realized and a great failure out of which men must pass on the highway toward success. Plato believed that the ideal in its perfect form was more real than the actual as that was shown in this world. There is a perfect standard of all relationships which is perpetually alive in the conscience of God. And by that standard our thought and our action are to be perpetually renewed.

The Christian worker will move through his city in fellowship with the conscience of God.

> "He came to the desert of London town,
> Mirk miles broad.
> He wandered up and he wandered down;
> Ever alone with God."

A city has endless ways of confusing us. The lights fall in such various and bewildering fashions. There are so many angles from which to view all the manifold complexity of the life of the great town. It is easy to become dizzy. It is easy to lose that moral perspective which is essential to leadership. But when a man moves through his city with the conscience of the Master of Life alive in him the lines become more and more simple and clear and plain. He sees the city through the eyes of Christ. And now it is not possible for him to lose his way. He comes with fresh and unspoiled eyes to all the adroit sophistications of a modern town. And, like one of the great prophets, he becomes the conscience of the city which he loves so much that he dare not take lightly its dark and evil ways.

The Christian worker comes at length to our whole social and economic structure with his eyes sharpened through this renewing moral experience. He sees all the articulations of society with the conscience which Jesus has given to him and which he dares to believe is the conscience of the great God of all. All matters of property, all matters of production and distribution, all matters of buying and selling must at last meet this test. Men who have appropriated the conscience of the Master of Life are to renew the social order.

There is another step. The Christian worker lifts his eyes and sees the whole world with the conscience of its Lord. Now it is that race prejudice dies in his life. Now it is that the vision of a friendly and brotherly world possesses him. The international mind is the creation of God's conscience coming to dwell in the life of men.

All of this is given its supreme power of moral and spiritual seizure as the Christian worker looks upon the cross where Jesus died. In that great deed of suffering love the moral life of God found perfect expression. Years and years will be required to fathom even a few of its implications. But, standing in its presence, a man faces the realities which are to be related to his own life, to the life of his home, to the life of the city, to the social structure and to the world. The cross is the conscience of God in action. And the Christian worker is to carry every moral and spiritual reality which Calvary expresses out into all the relations of life.

THE PRINCIPLE AND METHOD OF CO-OPERATION IN COMMUNITY AND RELIGIOUS LIFE

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"The one flaming, magic, dynamic spirit which we see in all our modern life today, is that which we call co-operation." It is the very antithesis of all the tense competitions, bitter controversies and age-old antagonisms of the days gone by. These all largely have been dethroned within the memory of this generation, and co-operation, brotherhood and good-will increasingly are becoming the dominant factors in all our modern industrial, social, moral and religious life. Combinations and mergers and co-operative movements of all kinds have been the predominant characteristics of the last two decades.

One of the most tangible assets of the last great war in our American life has been the development of a new community spirit, which has led the people of every town and city in the land to co-operate and pull together for the accomplishment of the great tasks of community life. This new sense of community responsibility has had pronounced effect upon our American people, particularly in the larger towns and cities. It has taught the waste and inefficiency of single-handed effort for the achievement of mighty enterprises. It has produced a feeling of distrust, if not of disgust, for all organizations and institutions, industrial or otherwise, that tend to be divisive in the community. It has placed a new test of loyalty upon organizations and institutions, which demands that the non-essential, and more or less selfish interests, shall be laid aside for co-operation for the common good. While there are here and there evidences of a relapse from the high unselfish idealism of the war, and a sordid seeking for personal, economic and selfish gains, this new consciousness of community responsibility and the necessity for close co-operation among all phases of modern life still remains and still influences a large proportion of our people.

I have been appointed to discuss with you the subject of "Interdenominational Co-operation" in our modern life. In thinking of this subject I have concluded that the best way to make practical the argument which I wish to present for co-operation is to illustrate the play of the principle and method of co-operation in the life of one great American city, and I have chosen the city of Detroit as my illustration, chiefly for the reason that I know it more intimately than any other large cosmopolitan population in the country. I choose it secondly, for the reason that perhaps no city in the land illustrates so fully the principle and method of co-operation in all phases of its community life as does Detroit.

Co-Operation In City Government

Detroit is a city of more than a million people, representing more than forty nationalities. It includes within its boundaries two cities of fifty thousand each, namely, Hamtramck and Highland Park, each with its own local government and under its own charter. Detroit illustrates the principle and the method of co-operation in its governmental life, in that the city has substituted a new non-political charter for the ancient rivalries of the old ward system, with bitter partisan elections. Under the old system politics was rampant, graft was a common rule, and fixed results of elections were always associated with plunder, and the influence of the commercialized underworld. Then came the new charter, born out of three years of study and public education. It provides for a mayor with large powers and a Council of Nine, elected at large, on a strictly non-partisan basis. In its governmental policy, Detroit is a great co-operative organization in which all of its citizens are stockholders, sharing alike in the blessings of a non-political, co-operative system of city government. After three full years of experience with this new system of management for a great American city, Detroit is completely satisfied with its achievements, at the very center and soul of which are the spirit and principle of civic co-operation.

Co-Operation In Civic Life

Under the united leadership of two Christian laymen, one its president, the other its director, the Detroit Citizen's League, with a membership of over five thousand citizens, has been brought into existence, and has operated for nine full years as the principal agency for securing a common understanding among Detroit citizens in the interests of co-operation for the good of all elements in the entire community. The patient civic spirit of Henry M. Leland, and the amazingly wise and tactful leadership of Judge Pliny W. Marsh, have been the foci of the ellipse. Everything in the field of reform has been done by the people themselves, because groups of all sorts were brought together in the spirit of friendly understanding and co-operation which flowered forth into definite action.

It is through the Citizen's League in the civic field, by processes of hearty and enthusiastic co-operation of all good citizens, that Detroit has reached a high standard of efficiency and good order in her civic life.

Co-Operation With Industry and Commerce

In the field of Industry and Commerce, Detroit is most fortunate in having a very large, and a very efficient Board of Commerce which co-operates in every way with the com-

mercial and industrial interests of the city, and in a slightly lesser degree, in the industrial life of the entire state of Michigan. By co-operation in industry is meant, those activities of a public or semi-public nature which tend to maintain conditions conducive to the welfare of business and industry as a whole, although as a matter of fact, these activities actually extend into the field of individual service wherever it appears practical and desirable. The best idea of how co-operation in commercial and industrial interests is achieved may be gained by outlining only five of the more important activities of this organization:

1. The maintenance of an adequate supply of intelligent labor through the Americanization Bureau of the Board of Commerce.
2. The encouragement of foreign trade as one of the great needs of the day through its Foreign Trade Bureau.
3. The furnishing of information as to goods manufactured in Detroit, new companies organized, personnel of staff, capital invested, through its Industrial Bureau.
4. Carrying on safety work which saves Detroit business and industrial firms hundreds of thousands of dollars a year through the Detroit Chapter of the National Safety Council.
5. The promotion of a movement to obtain more and better and cheaper food and thereby, a happier population, through the Agricultural Division of the Board of Commerce.

The Board of Commerce has a membership of 5,500 men and is one of the three largest organizations of its kind in America.

Co-Operation In Field of Philanthropy and Charity

The principle of co-operation in the life of Detroit runs on into the field of philanthropy and charity. More than three years ago, there was brought into existence, by direct action of all the citizens themselves, the Detroit Community Union and Detroit Community Fund, the purpose of which organization is to bring about co-operation in the social service enterprises of the metropolitan district of Detroit, and through this co-operation to eliminate duplication of work, wasted effort, to secure a higher quality and larger quantity of service and to educate the public into the need for more generous support of all its charitable institutions.

In the year 1918, $800,000 was given by eight thousand givers. In 1922, a total of $2,350,000 was raised from one hundred and seventeen thousand givers, at a cost of only four per cent. Out of this fund $250,000 will be paid directly to foreign relief agencies. The remainder of the fund goes to the maintenance of the sixty-five charitable institutions of the city. The net result of this modern movement has been the equalizing of the different types of service, the gradual elimination of wasteful practices, and a far better quality of business adminis-

tration, which in turn has increased the confidence of the public in the value of all social work. Through the union of all these agencies, a solid front has been presented in meeting such emergency conditions as that growing out of the unemployment period.

I have no hesitation in pronouncing the Community Union and its Community Fund as the most superb co-operative system of philanthropy and charity I have known in any city in the land.

Co-Operation In Public Schools

The public schools of Detroit, which take care of more than one hundred and thirty-two thousand children and young people, is another excellent example of the co-operative spirit in the field of education. Not only do the citizens co-operate in the work of education through public schools but the spirit of co-operation is further illustrated in the co-operation of the public schools and the parochial schools of the city to produce better general education. Under the new state law regarding professional requirements of teachers, the Detroit Teacher's College is helping to train teachers for parochial schools and for summer and evening schools in the public school buildings of the city. All courses of study in both public and parochial schools are now carefully worked out under the direction of public school experts and the attendance department checks the attendance of all parochial schools as well as public schools, in accordance with the compulsory school laws. In addition to this fine co-operation which now exists in the entire educational field of Detroit the public schools co-operate closely:

1. With the Department of Health in relation to the medical and dental inspection of children.
2. With the Juvenile Court, in connection with the Parental School.
3. With the Police Department in the transportation of crippled children to and from school, and the Bureau of Public Safety in safeguarding children from accidents at street intersections.
4. With the City Plan Commission in co-operative study in the preparation of building programs.
5. With the Recreation Commission in providing playgrounds and supervision in the community center work of the schools.

Co-Operation In Religious Life

During all these years in which the principle of co-operation has been growing in all these phases of city and community life, there has also been growing among the churches a feeling that the organized work of the Protestant churches must be greatly simplified and unified. Many complexities have arisen from the

conflict of community responsibility which make certain demands upon all the organized forces of religion, with the activities of the churches and denominations themselves, as they try to adapt and enlarge their own programs to meet what they feel are their responsibilities for the new day. In keeping with this unparalleled example of co-operation in the nation, and in our local governmental, philanthropic, educational and charitable interests, the Protestant churches of Detroit have been slowly evolving a method of co-operation for the promotion of a truly aggressive, Protestant program for the entire community. I wish now to show how this principle and method is working out in the life of this city of a million people.

Co-operation on the part of the religious forces has been a real process of evolution through the years, pioneered by the Pastor's Union, the United Society of Christian Endeavor, and all other young people's organizations; the Wayne County Sunday School Association, the Women's Interdenominational Missionary Society, the Laymen's Missionary Movement, Men and Religion Forward Movement, the Missionary Education League, Directors of Religious Education, Young Men's Christian Association, Young Women's Christian Association, and all other interdenominational agencies, with a city and world vision, representing and supplementing the work of the Church in their respective fields.

Then in the process of working together, it was felt that there should be some representative agency of the Protestant churches which would have for its purpose, comity in the establishing of churches, to safeguard over-lapping of work, and yet at the same time adequately meet the moral and spiritual needs of this growing city, by the proper location of churches; and so the Co-operative Council of City Missions was organized. This experiment worked so well that the religious leaders said, "Why not broaden and enlarge the scope of this Federated work," and so the Detroit Council of Churches was called into being June 30, 1919.

This organization embraces all of the Protestant denominations and communions of the city, numbering fourteen in all, embracing approximately 250,000 people in regular and affiliated membership. The main purposes of the Council are to express and deepen the spirit of unity and good will among the Protestant communions, to promote interdenominational programs of Christian Service, to act as a clearing house of religious information, and to offer an agency, through which Protestantism may exert the full measure of its moral and spiritual influence for the Kingdom of God.

The Council is, and can be, nothing other than the voice and force of its constituent churches. Its authority is only the authority of common consent; its strength the strength of a common purpose. It is only the agency through which the

churches address themselves to their common tasks. But the fine co-operation of the churches, through the Council, does give a manifest forcefulness and dignity to the great enterprise of the Kingdom of God such as could be secured in no other way. It has already greatly justified itself in what it has done. Only co-operating churches can meet the mighty challenge of the Great American city today, and the Council of Churches is away and beyond the most efficient instrument for that purpose. From first to last it has been the dominant passion and purpose of all the churches and pastors associated together in the work of the Council, that in all work undertaken together in the interests of the Kingdom, Christ should always have the pre-eminence, and that His Name and Cause universally should be glorified.

Membership

The acting membership of the Council is made up of delegates from all the fourteen Protestant denominations according to their total communicant membership, bringing together a total of nearly one hundred carefully selected men and women. This large group constitutes the Delegates Council, from which an Executive Committee of thirty, including all the officers, is selected to serve for a period of one year. The Executive Committee meets monthly, or oftener, on call of the President, and the Council at large meets every three months.

The Council is in reality the Religious Board of Commerce for Detroit, and is organized much as the Board of Commerce in the industrial field, with large standing committees on various lines of interdenominational activity. It sustains the same relation to the religious, social and moral life of the community, as does the Board of Commerce to its industrial life.

These Departments are as follows: 1. Evangelism; 2. Social Service; 3. Public Welfare; 4. Missions and Church Location; 5. Religious Education; 6. Publicity; 7. Young People's Work; 8. Interchurch Athletics; 9. Women's Work; 10. Finance; 11. Race Relations.

It is always understood that the Council of Churches will not undertake any piece of work which can best be done by the individual denominations composing its membership; that it will occupy that large interdenominational promotional field for the performing of such interdenominational tasks as can best be done by all the denominations working together. The Council always works through and with the local church and local pastor. It is a clearing house for the local church and pastor. It is the servant of the local pastor, church and denomination. It belongs to the churches. It is the churches. By common consent of the Council it may from time to time allocate denominational responsibility for certain pieces of work which can best be done by specific denominations. It may allocate denomi-

national responsibility for the Christianization and Americanization of our foreign groups, or for the promotion of some distinctive task which one denomination is organized to do more efficiently than others.

It is the judgment of the writer that the Council should never control or direct any mission or social service agency.

Its function is not that of "management" or "administration," but one of brotherly Christian conference on the great denominational interests, and the interests of the Kingdom, and that of a friendly division of responsibility for the growing work of the Kingdom. What denominational leaders need is to know each other, to feel that the greatest interests are those of the Kingdom, and to sit often in friendly and prayerful conference on how best to answer Christ's prayer for the unity of His people and the getting of His will done among men.

The Council works through its various committees for the common good of all and in the following ways:

1. Evangelism

The most distinctive and popular feature of this interdenominational program has been the city-wide, all-the-year-round, simultaneous, personal, pastoral, evangelistic campaign, which has been carried on by the churches and through the churches, under the leadership of an evangelistic committee of one hundred carefully selected men from all denominations. From year to year this interdenominational evangelistic campaign has grown in popularity and in power, resulting last year in bringing into the fellowship of our Protestant churches in the city and county a total of 22,500 persons, sixty per cent of whom came in on Confession of Faith.

One of the most impressive features of this city-wide campaign has been the three hour services held on Good Friday from 12:00 to 3:00 o'clock, through the entire city, where thirty-six great union Protestant services were held last year, along with large downtown Protestant services in churches and theaters. Through the influence of the Council, and the Holy Name Society of the Catholic Church, the mayor very gladly issued a Proclamation calling upon the business men of Detroit to cease all commercial activities during these three hours and to close all stores. In conformity to this request, all the large downtown stores were closed. The City Hall, County Court House, Stock Exchange, picture shows and theaters, were all closed from 12:00 to 3:00 o'clock, and the entire city was invited to attend services either in the Catholic churches or the Episcopal churches, all of which were open for the three hour services or the theater meetings and the thirty-six Union Protestant meetings which were all well programmed. It was the most impressive scene the people of Detroit have ever witnessed.

In order to keep the evangelistic fires burning all-the-year-round, the Council, under a committee of fifty carefully selected men, promotes each summer a series of outdoor Gospel meetings of an evangelistic character, in parks and boulevards, on school grounds and in other suitable places, and thousands of people are being reached during the summer months by this outdoor campaign. Thousands of tracts and Gospels are given away in these outdoor meetings and many definite conversions are experienced.

2. Social Service

Through the Social Service Department, which officiates in this field for all the churches, three social service workers are employed for full time. This is a distinct and important work which no church could undertake alone. One of these is a minister, who is probation worker with the Protestant boys and young men in the Municipal Courts; another a young lady in the Juvenile Court with Protestant children, and another a full time hospital pastor, who visits all the twenty-two hospitals during the afternoons of the year. The two probation workers are giving all their time to the care of Protestant boys, girls and young men. They are following these young people back to their homes and to their parents and endeavoring to relate them and their families to the churches in the neighborhood in which they live. In all this work the pastors are heartily co-operating.

The Probation Worker in the Municipal Courts has had the supervision of seventy-five boys during the past year, and in addition to supervising the interests of these boys, has spoken many times in churches and before various clubs in the city. The probation worker in the Juvenile Court has seventy-two cases of girls on probation, in addition to many other preventive cases, and is giving her time, day and night, to the guiding of the feet of these young girls and their parents, and helping in every way to bring the girls to a beautiful womanhood, safe from the vices which commonly surround this class. A Big Brother and Big Sister Movement in the interests of this work is now being promoted.

The Hospital Pastor has spent 263 afternoons in visitation during the past year in twenty-two hospitals, and has conversed and had prayer with no fewer than 2,500 people, chiefly in the large wards of these institutions. He has distributed thousands of pages of religious reading matter among the sick. No man can measure the opportunities which this service comprehends.

In addition to the work of these social workers, the Social Service committee functions for all the churches in the large field of social service as applied to the city, and co-operates closely with all social service agencies in the promotion of the well-being of all of our population.

3. Public Welfare

Through the Public Welfare Committee, which is a sub-committee of the social service committee, the whole field of law enforcement and legislation and the suppression of vice is involved. This committee is composed of seven carefully selected men who are in constant co-operation with the police authorities and the mayor of the city, trying as best they can by the method of co-operation, to bring about better moral conditions throughout the city. Their work involves the re-casting of local ordinances on public dance halls and poolrooms; the suppression of immoral houses and enforcement of the Volstead Act; the suppression of gambling, and the influencing of daily newspapers to eliminate gambling news; an endeavor to secure less public labor on Sunday by the city and public contractors; the elimination of Sunday work by the real estate men of the city; the supervision of immoral features in the State Fair and the closing of its gates on Sunday; and other matters of a similar character. It should be said of this committee that it is exercising a powerful influence along these lines with public officials, by the process of hearty and enthusiastic co-operation with them.

4. Missions and Church Location

Through the Committee on Missions and Church Location, a careful study of the religious needs of the growing sections of Detroit has been made through the help of denominational leaders, and through the membership of the committee itself. The committee during the past year has approved of the location or the re-location of no fewer than 25 missions and churches.

No denomination undertakes to locate a new center, either religious or social, before full consideration has been given to the project by the Committee on Missions and Church Location. This considerate attitude on the part of all breeds a spirit of Christian good-will, and prevents all dangers of over-lapping and all waste of men and money in the promotion of our Protestant program.

The fellowship of the committee has been most cordial and without suspicion, and the spirit of unity and good-will prevails to a remarkable degree. Denominational responsibility has been fixed upon different denominations to develop certain growing sections of Detroit. A very careful consideration of the needs of our foreign population has always claimed the attention of this committee. Much progress has been made in allocating denominational responsibility for the care of foreign groups. The committee is now making a careful study of these foreign groups. It feels that, through a process of friendly co-operation, they will not only avoid duplication and wasted effort, but will be able in time to give to the entire population

of Detroit the Christian influences and institutions which it needs. It is at this point in the interdenominational program that greatest love and patient consideration must be exercised by all Church leaders.

5. Religious Education

The Department of Religious Education of the Council is the Wayne County Sunday School Association, which has been partially merged with the Council of Churches and functions as its department of religious education in all the churches of the County. By this plan of merger, the Sunday School Association has behind it the full strength of all the Protestant churches and through Vacation Bible Schools, Training Conferences and Conventions, the Detroit School of Religion, which is a large training school for Christian workers, and a half dozen afternoon community schools of Religious Education in the churches, it has functioned very efficiently in the interests of Sunday School work and Religious Education during the year.

This program of Religious Education represents a very large interest of the churches, and can be promoted most efficiently through a strong interdenominational organization and committee. This association faces opportunities for Christian Education unparalleled in any year of the past.

6. Publicity

The Council of Churches promotes a large program of church and religious publicity, using the four daily papers largely as the medium through which it operates. Fortunately, the Council of Churches sustains a close relation to the City Press, and through the four religious editors, one on each paper, large publicity is given weekly to religious news from all the churches and denominations. This publicity grows continuously and the managers of the papers are most gracious in responding to this growing demand for religious news on the part of the reading public.

In addition to the use of the Daily Press, great use is made of Church papers, cards, dodgers, bulletin boards, street-car advertising, advertising by the revolving electrical Cross, local denominational monthly bulletins and weekly publications of bulletins and papers in the local church. By all these agencies working co-operatively, the people of Detroit may easily become acquainted with the program of our Protestant enterprises. The Executive Secretary of the Council of Churches is given space for two Saturday sermonettes in two of the papers of the city. In these editorial or sermonette blocks, the Secretary seeks to bring to the reading public vital messages of an interdenominational character for the quickening of the religious life of the entire city.

7. Young People's Work

There are seven interdenominational Young Peoples' organizations in Detroit. They are well organized and each is promoting a very comprehensive program for their young people. Through the Department of Young People's Work of the Council, all seven of these groups are brought together in fellowship meetings from time to time, the chief object of which is to develop the habit of thinking in terms of a unified Church, and a unified Protestant program. The Young People's Committee of the Council is made up of the Presidents and Secretaries of these seven groups. It is the hope of the Council to train these young people to the principle and in the method of interdenominational co-operation, so that the Church of tomorrow will be thoroughly unified and aggressive in interdenominational undertakings.

8. Interchurch Athletics

Through the Department of Interchurch Athletics, the young men of Detroit are bound together in a most beautiful way, and illustrate forcefully the value of interdenominational co-operation in the field of athletics. During the past summer, 65 interchurch baseball teams played under the direction of this committee for a large silver cup which was awarded to the championship team. At the present time there are ninety basketball teams playing in the various gymnasiums of our churches for a similar cup which will be awarded to the championship team. Divisions in volley ball, tennis and bowling are also planned with silver cups as awards. A carefully drawn constitution has been prepared to cover interchurch athletics, which demands a very high standard of conduct for all athletes participating, including no Sunday playing, no professional playing, no foul language or swearing, no smoking, fifty per cent attendance at Church services or Sunday Schools and other features. This is a new department in the interdenominational program of Detroit and promises much for the future.

9. Women's Work

For many years the women of the Protestant churches have been organized into a Woman's Interdenominational Missionary Society. This organization is one of the most powerful of its kind in the country, and carries on an extensive program of home and foreign mission work. During the year 1920 a proposition was made by the Council to this organization to become the Woman's Department of the Council of Churches, to function as such throughout coming years. The Society heartily agreed to the proposition and there exists now a fine working agreement between the women of the fourteen denominations through this department and the men of the fourteen

denominations through the Council itself. This department of the Council now supports the hospital pastor by an appropriation of twelve hundred dollars annually for his maintenance.

10. Finance

The total budget of the Detroit Council of Churches last year was approximately $23,700.00 Ten thousand of this is appropriated directly from the missionary treasuries of the fourteen denominations to cover the administration expenses of the Council. The Religious Education Department is supported by gifts from the Sunday Schools and churches and a total of $7,000 was given for this purpose last year. The hospital pastor fund is $1,200 a year. The two probation workers are supported by an annual gift of $5,100 from the Community Union Fund. The Interchurch Athletic Fund reaches a total of approximately $500 annually.

11. Race Relations

The Committee on Race Relations has just been appointed and will have for its task the cultivation of a friendly understanding between the races.

General Statement

The Council has been the agency and channel through which United Protestantism could function in all these ways which pertain to the good of the city and the program of the Kingdom. The Council is the visible expression to the people of Detroit of the spirit of unity which prevails among our denominations. And it may be said here, that it is not too early for Protestantism to stand as a united body in every city and State in the land, and to function as one in the interests of those ideals and institutions for which Protestantism stands.

Alongside of Protestantism are other highly organized and united groups, pushing as never before, great programs of Church extension and social service. If Protestantism is to register its full strength in the coming years it can only do so by the close union and fellowship and the enthusiastic co-operation in every way of all the Protestant denominations in the nation, of all the Protestant denominations in the States, and all the fourteen denominations in the city about which I speak.

This co-operative movement is never to be evaluated from the standpoint of what any denomination or local church is to get out of it. This would be wholly beside the mark, and unworthy of the best in any church or denomination. It should always be thought of rather in the terms of what each church and denomination can put into it, both of men and money, to make the whole united movement of our Protestantism so

powerful and so dynamic that the entire country in all its life will feel and recognize the grip of the movement, one and unbroken in its endeavor to bring the Kingdom of God to men, and to get the will of Christ done in our modern life.

Many important pronouncements have been made during the year by the Council of Churches on such subjects as Sabbath observance, on Disarmament, on Law Enforcement and kindred subjects. On all these matters the Council is a great voice for Protestantism. It has communicated with the President of the United States, with Senators and Representatives, with the Governor of the State and the members of the legislature. Through its Executive Officers, it has spoken extensively in the churches of the city on the great interdenominational program. It is now to take on a more militant spirit than ever before. While its chief business is vigorously to promote great constructive programs of Christian service, it is also the duty of this Council, through its Executive Board, to take a strong and vigorous stand in favor of social and industrial evangelism and for better moral, social and working conditions here and everywhere.

It should mark out for itself a very clearly defined, sane, carefully planned interchurch program along all these lines, sufficiently positive in character to challenge the United Christian community, regardless of denominational relationships. Unless the spirit of liberalism, which has manifested itself so widely during the war and since, is checked, this country must surely sink to the low level of Oriental and European countries in morals and ideals. I plead for the united program of the churches, for the increasing spirit of good-will and co-operation among all of our churches, for the broadening of our horizon of the coming Kingdom and for the earnest bringing of the Gospel of Jesus Christ to the hearts of men; for the promotion of all those high ideals and principles of the Sermon on the Mount as applied to the religious, social, industrial and moral life of a great city, and all this great country. It is a decided advantage to each denomination and its work to have such an Interchurch Council at the center of the religious life of any city.

By this kind of co-operation manifested in all the churches through a Federated Council in every city and State in America, a manifest force and dignity to the great enterprise of the Kingdom of God may be secured. Only co-operating churches can meet the mighty challenge of the modern American city, and experience everywhere has proved that the Federated Council of all Protestant denominations here and everywhere is the most efficient instrument for that purpose. By such a union of our Protestant forces a new meaning may be given to the old and hallowed words, "Like a mighty army moves the Church of God" and "We are not divided, all one body we."

DENOMINATIONAL VIEWPOINT: THE CITY SOCIETY'S RELATION TO INTERDENOMINATIONAL CO-OPERATION

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The Discipline of the Methodist Episcopal Church, describing the functions of a City Society, contains this statement: "A City Society may also devise plans for promoting the connectional life of Methodism, and for co-operation and federation with other denominations."

Without doubt, an intelligent co-operation of the various denominations within a city is highly desirable. It is the next logical step after the individual churches of a denomination surmount their parochial selfishness and co-operate intelligently through a well-organized denominational City Society.

The City Society's Task

Modern missionary strategy views denominational responsibility toward the city as a whole. The threadbare argument that a church is responsible for the work which it does in its own parish and not for the city outside of that parish is a fiction which does not deceive even those who make use of it. By the provisions of the Discipline and under the splendid direction of the Department of City Work of the Board of Home Missions and Church Extension, the Methodist Episcopal Church is organizing what are technically called City Societies in all of our principal cities. The charters of these Societies should stipulate that every Methodist Episcopal church within the territory covered by the charter or constitution shall belong to the City Society; that its pastor and Quarterly Conference representatives shall be members of the corporation; and that any refusal on the part of any local church to "play the game" with the denominational Society, and to contribute its apportionment to the Society, is just as irregular and bolshevistic as it would be for it to refuse its participation in the program of the Board of Foreign Missions or any other connectional interest.

The City Society is supposed, by the Discipline, to develop the spirit of connectionalism among our Methodist Episcopal churches; to breed the spirit of oneness; to lead in unified movements; to furnish unity of command to the Methodist army on the whole war front. It is supposed to include in its activi-

ties local church extension and church aid work; missionary work in the too oft neglected and congested quarters of the city, both English-speaking and foreign-speaking; Americanization work; industrial evangelism; correction and relief; social service; vacation Bible schools; fresh air farms; children's homes and other philanthropic institutions; religious education; Goodwill Industries; and so forth.

Interdenominational Federation Should Be Through Denominational City Societies

In our large cities the most of the larger denominations have some form of city organization corresponding to our City Society. It is true their denominational bodies are not always organized in the same way, and they do not always carry out the same program of service, nevertheless the principal denominations have some form of city society in most of the large cities.

Now, it must be apparent that if we are going to have a right sort of interdenominational co-operation, it must come through the federation of these various denominational city societies rather than through a federation of local individual churches.

What is the Present Status?

At the present time what do we find in the larger cities?

New York has had a sort of self-perpetuating body federating the various local churches. At the present time representatives of the various denominations are working on a plan which looks to the reorganization of the New York Federation of Churches.

Boston has a City Church Federation which, so far as my information goes, is a federation of the local churches. Its principal activities include comity, public meetings, law and order. On all of these committees the Boston City Society has representation.

Philadelphia has a Protestant Inter-Church Federation. It began as a federation of the churches, though the City Society and Denominational Courts have representation on it. Its special activities are confined to agreements on comity.

Baltimore has a Federation of Churches which, so far as our denomination is concerned, was approved by the Baltimore Preachers' Meeting, but it is a federation of local churches. Its activities include such things as exchange of pulpits, Holy Week services, directed house to house visitation, street preaching, block surveys, and comity and missions. Upon the last three committees our City Society has representation.

Cleveland has a federation of the local churches which seeks to lead the denominations in allocation of responsibility for the

evangelization of certain nationalities, and their co-operation in street meetings and religious education.

The so-called Federation of Churches in Cincinnati has no official connection with the City Society. But our City Society seeks to pay respect to church comity in the work which it does.

In Jersey City there is no co-operation through our City Society. There is a certain amount of missionary work and fresh air work done interdenominationally on the initiative of local churches.

In Brooklyn the secretaries of the various City Societies and of the Church Federations compose what they call a City Missions Council. It is through this that our City Society works interdenominationally. The Comity Commission does not go further than to divide missionary responsibility territorially among the different denominations.

In Indianapolis, through a federation of the local churches, an understanding is reached with regard to responsibility for territory and particular nationalities.

In Rochester, New York, our City Society has an understanding with the federation of local churches with regard to certain "language" work, and co-operates in some union meetings.

Detroit is organized on pretty nearly the same lines as Pittsburgh, my own city. Therefore, I want to describe "The City Society's Relation to Interdenominational Co-operation" in my own city.

The Way it Works in Pittsburgh

Some years ago we had in Pittsburgh what was called the Social Service Commission which was the child of the Ministerial Union. Then we had an Evangelistic Committee which also had come into being through the Ministerial Union, and we had also a City Missions Council which was composed of the Superintendents of the various denominational City Societies. It was then that we got together and formed what we call the Pittsburgh Council of the Churches of Christ. Into this organization we merged these three Committees. It is a church federation through the Denominational City Societies—but not a federation of local churches.

The purpose of the Council is to further the co-operation of the various denominations and systematize and facilitate all such interdenominational work as evangelism, social service, and comity in missionary work, also any other kindred work which may be undertaken interdenominationally within the bounds of Allegheny County.

Representation in this Council of Churches from each co-operating denomination is elected by its local City Society.

Every co-operating denomination is entitled to one representative in the Council. Denominations having as many as five thousand members in the territory of the Council are entitled to two representatives; those having ten thousand, or a major fraction thereof, have three representatives. All having more than ten thousand are entitled to an additional representative for each additional ten thousand members or major fraction thereof.

We do not believe that a Council of Churches (or a Federation) should be incorporated, for it should not hold property or undertake the carrying on of any missionary or institutional work of its own. It should not aim to be anything more than the articulating agency of the Protestant denominations of the city.

Advantages of Federation Through City Societies

There are several advantages in having this Federation through the City Societies rather than of individual local churches, as samples of which the following may be named:

1. It guarantees to the Council of Churches a regular income. In our case, for instance, the financial obligations of each co-operating denomination are based upon its numerical strength in Allegheny County. From the beginning seven years ago until this year we have paid at the rate of three and one-fourth cents per member. The rate is now being raised to five cents per member. The Council can depend upon the treasuries of the denominational city organizations with much more confidence than it could upon the caprice of local church giving.

2. A second advantage of making the City Society the unit in the Council of Churches is the fact that the Council (or Federation) is prohibited (or may be, at least) from going into the local churches and taking collections. From many points of view, this is highly desirable.

3. In the third place, having the representation in the Council through the City Society guarantees a proportionate and reliable management of the Council. Thus no one man can boss it, and no one denomination can run away with it.

4. The Council is much more easily held to the line of its proper activity. The close-knit organization prevents it from doing both wild and reactionary things. It is responsible to its constituent bodies.

5. The efforts of the Council should never be directed toward any particular institution or center. The Council ought, rather, to discover and co-ordinate the work of the various City Societies that should be done interdenominationally, such as Morals Court work; surveys of sections of the city; certain evangelistic programs; the giving of voice to the conscience of

the Protestant element of the city on moral, social, political and industrial questions; the strengthening of institutions owned and conducted by denominational bodies but which render service to all classes, such as our Goodwill Industries; and, by all means, the fostering of the spirit of comity both in the establishing of new work and the revamping of old work.

The Discipline is Right

When you have a Council of Churches (or a Federation as some people insist on calling it) through the city organizations as outlined above, it is not necessary for the Council of Churches to claim credit for everything that is done in the city. I have been impressed with the fact that a lot of these Church Federations injure their cause beyond measure by a lot of religious (?) lying (that is, lying on religious subjects). They feel that they have to make a great showing in order to justify their existence and to get money to carry on their work, and in order to make this showing they sometimes stretch the facts so far that they break them and then the splinters jag the innocent bystanders, and the first thing you know there are a lot of festering sores to be healed and then there is trouble. All of this trouble can be avoided if we stick to the Discipline which prescribes one of the duties of a City Society, to "Devise plans for co-operation and federation with other denominations."

"The reading and practice of the Discipline of the Methodist Episcopal Church would prevent a great deal of misunderstanding among Methodists, many of whom have never read the law and polity of their Church during all the years of their fellowship in it. It is well worth careful study."

THE CHURCH MILITANT AND OUR ECONOMIC LIFE

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"He shall not fail nor be discouraged till he shall have set justice in the earth."—Bible.

"If we could first know where we are, and whither we are tending, we could better judge what to do, and how to do it." This is the first sentence of that memorable speech of Abraham Lincoln in 1858, in which he so plainly defined the slave issue of his time. What fitting words these are with which to open up a consideration of the serious problems that now confront this nation and the world.

I. The Supreme Issue of Our Times Stated

The Supreme Issue now before the conscience and practice of the Church Militant is the just and Christian use, control, and administration of property. Therein is the bloody angle of the world's dark sin and strife and confusion.

Historic retrospect will help us to see this issue plainly. Modern history is marked by three great outstanding movements to apply the principles of Christ to the affairs and institutions of society. First, the Reformation; second, the Revolutions—English, French and American; and third, the Abolition of Slavery.

In the Middle Ages a powerful autocracy of priests, through the Church, used, controlled and administered the *institutions of religion* for their own private ambition, power, and gain. After nearly two centuries of struggle, and suffering, and martyrdom, the Protestant Movement broke the power of ecclesiastical autocracy, exalted the rights of man in things spiritual, and restored the use, control and administration of the institutions of religion to the people, for the common good of all.

In the eighteenth century, powerful kings, rulers, and aristocrats seized the powers of the State and used, controlled, and administered the institutions of government for their own personal or dynastic ambition, power and gain. As Louis XIV said, "I am the State." Three Revolutions broke this tyranny in government, and restored political liberty to men. Men fought and died through one hundred and fifty years that government of the people, by the people, and for the people should be established and never perish from the earth.

Then came the abolition of slavery. A rich and powerful slave-holding aristocracy, dominant in Church and State, maintained by law, and sanctioned by religion, the *use, control and administration* of the lives, the bodies and souls of black persons, and claimed this as their right; as Lincoln said,

"simply because they wanted to." The Abolitionist Movement and the Civil War broke this age-long "sum of all villainies," and gave the *use, control, and administration* of the lives of these poor exploited black folk back to themselves.

These three mighty movements from Wycliffe in 1381 to Lincoln in 1861, covering a period of 500 years of the Christian Era, constitute three great heroisms of the human soul in its progress from tyranny to freedom, from darkness to light, from mammon to manhood.

And now, in our vast and complex industrial machine age, after a long and troubled century of the fiercest competition, in which all property, all land, and all the machinery and invention and equipment of modern industry, and all the products of labor, and all the titanic powers of money and credit have been thrown down on the whole world's great "gaining-table" to be struggled for and gambled for, as the prize of the most ruthless and most skilful in that huge economic process—after a century of this struggle "to get and to hold"—we have come to such a tragic climax of the game, that the *use, control, and administration* of all the *Institutions of Property* is concentrated in the hands of an economic oligarchy. This plutocracy is more powerful over the destinies of mankind than any in all history, determining to the very ends of the earth the *use, control and administration of property.*

And the comparatively propertyless masses, in all countries of the world, growing daily more conscious of this fact and forced to organize for their common protection, are giving battle to this titanic power over the welfare of man.

Herein is the supreme issue—transcending and including all other human concerns. Here is the irrepressible conflict of our times. Herein is the plain and unmistakable task of the Church of Jesus Christ—to regenerate our economic system, to *Christianize the use, control, and administration of property.*

II. How This Property Issue Arises

Let us analyze our economic life to its roots. Every animal that God created is so organized as a living being that he must in some way storm his physical environment, and out of whatever conflict, get food and find abode and shelter—or perish. The absolutely bottom fact in the life of every creature is the imperative to take in materials from his environment and repair the wastes of living activity—or die. Now man may be a fallen angel, or a prospective immortal, but he is just the same as an amoeba, a bird, or a coyote in this respect. Nature is no respecter of persons or creatures. Every human being must storm his environment, and out of that environment get food, clothing and shelter. No man is exempt. He must do this or perish. "Root hog or die" is a saying long preceding the announcements of the Darwinian theory.

But man is a many-sided being. His evolved faculties and capacities devise and create new wants, and so he seeks not only the bare necessities of life—food, clothing and shelter—but goes on to seek the comforts of life—and still further—the satisfactions and extravagances of life.

This is the human battle for bread. This is the getting a living. Herein is the field of "making money" and "acquiring a fortune." In biological language this is the "struggle for existence." In the street it is the strife between "Capital and Labor."

Now in the case of the carnivorous animal, he must lie in wait for his prey and leap upon it, and devour it—or die. In the case of the herbivorous animal, he must forage on nature's bounty, or starve to death. But man does not dare go forth and seek his prey. He dare not forage. He is born into organized society. He must get his food, clothing and shelter, and every comfort and satisfaction of life he may desire under the *rules of the game,* under the laws of organized society. This is our economic life. We are all involved in it, compelled to it. It is as inescapable as the air we breathe.

If this were a hand to hand struggle of man against man with the earth for existence, it would be a much simpler affair. There would be strife and conflict and tragedy. But such a hand to hand struggle could not be so greatly uneven, and there could never be such inequalities as now prevail.

But by his cunning and wit and intelligence man has developed four powerful inventions or social creations that make that struggle more acute and bitter and unequal—deadly indeed, and destructive, filling all civilization with misery and woe and want despite their marvelous contributions to human progress.

These four are: (1) the Machine; (2) the Public and World Market; (3) Money and the Credit System; and (4) the Law.

Not satisfied with simple tools, man has invented the most titanic and indeed miraculous *machines* by which to manipulate the raw gifts of nature and to transform these into human satisfactions. The machine is a huge social thing, only useful to the owner by virtue of its use to society.

Instead of simple barter and exchange of the products of labor, each laboring according to his skill and exchanging with his neighbor to supply his varied needs, by means of money, he has established the *world market,* the warehouse, the huge department store, where men, ceasing to produce wealth, become skilled in acquiring control over the product of other men's labor, and determine the prices and costs of goods for sale.

But worse than money or the market, man has created the modern system of *credit,* probably the most terrible of powers, and the most deadly of robbers in all history.

Instead of the simple fellowship of man for man to hold men together, or the simple strength of the string to get and

to hold, man has invented and perfected a vast *system of law relating to property*—law to sanction the rules of the game—law to make illegal and evil certain simple methods of prey and foraging and to make legal and good certain other methods of getting and holding, such as now prevail, and all the power of organized society and property law is invoked to punish the one and sanction the other in the fierce civilized struggle for existence. Thus the struggle called our economic life becomes a highly complicated and almost baffling predicament.

III. The Battle for Control

The struggle ceases entirely from that of a mere hand-to-hand conflict for daily existence. It becomes a vast world-wide conflict *to acquire and to control* the resources of nature like the land, and the water power and electric power, in order to live more easily and freely and abundantly, and thus to place other struggling humans at our mercy, or force them to pay tribute, or to live on our terms.

And it becomes a struggle to get control of these great social giants—the machines—that have taken the place of the simpler tools that each man once could work with and get his bread. For whoever controls the machine, controls the labor of the man who has no machine.

The struggle ceases to be a battle to produce things to meet human needs, and becomes a vast competitive conflict to control the *market* for the purchase and sale of these things and the wealth that follows from such monopoly or privilege.

The struggle becomes a battle to get hold of *money*—for money is power—it commands all things—it commands others to labor. Particularly the huge conflict becomes fierce to control this awful power called *credit*. For credit is the monarch of mankind. In the economic world, credit is the supreme god. (The investment bankers of the United States cleaned up $20,000,000,000 during the world war.)

Still more. It becomes a struggle to make the rules of the getting and holding game—to make *the law* and to control the courts and the police and the soldiers that enforce the law. Thus complicated becomes the economic life of modern man.

And still further. Man is incurably religious. He has sought out and stated what he calls *moral laws* and he has created religions with gods and deities, and so in the struggle for existence, the battle for bread, for the control of things and markets and prices and credit, men seek to enforce certain moral precepts that will make them quite secure in their manner of getting and holding. And they seek to bring to bear upon these laws the sanction and *authority of God*—thus linking prevailing methods of the battle for bread with the very deeps of his religious nature and holding the very eternal destinies over the tragic struggle for bread in the affairs of time.

Here, then, we have the economic life that presents this desperate and acute condition of human society that is now culminating in the threatening possibility of the actual downfall of civilization.

IV. Terrible Results of the Economic Conflict

Let us take this bull by the horns. Let us not deceive ourselves or hide behind silly adjectives and camouflaged lies. What we (flattering ourselves) call Christian civilization has just been immersed in a bath of blood. We have piled up the flower of our youth in heaps of mangled dead. This devil's dance that broke out in 1914 was not the outcome of disputes in the Balkans, or of the ambition of a German Kaiser. It was the awful culmination of the economic conflict—of the capitalists, landlords, junkers, money-lenders, concessionaires and world-market manipulators of the nations working through their respective national governments as their agents.

Read that one little book of one hundred pages on "Economic Imperialism," by Leonard Woolf, to uncover to yourself the dastardly, devilish, almost fiendish aspects of this economic struggle as it manifests through national politics, colonial policies, open doors, spheres of influence, exploitation and robbery of the weaker races by polite diplomacy or actual theft—and finally world-war, engulfing the whole human race in an unparalleled debacle of strife, conflict, hate, and hell.

There might be summoned for your consideration the witness of scores of careful thinkers to testify that there is grave danger that our whole civilization may collapse. There is justification of a deep sense of world insecurity. We may yet live to see whole nations bankrupt, vast hosts of starving humanity weltering in bloody upheavals; and the highest achievements of man's long evolution up the centuries all but obliterated as the economic struggle of men and classes and nations and races becomes more and more acute.

V. Causes Fundamental

This threat to all that is worth while in evolved human society, is not the threat of evil and wicked men. It is not the threat of the toilers of the world. It is not the ruthless tramp of the poor. This threat that darkens all the horizons of our time is the *inevitable outcome* of the false, unjust, unbrotherly, un-Christian principles and practices and processes and policies of our daily economic life.

This dark threat that leaves no nation or people outside of its scope does not arise because men are not the religious disciples of some sect, or because they are sinful and vicious. *This dark threat arises out of the practice and operation of our thoroughly respectable and accepted principles concerning the*

use, control, and administration of the institutions of property—the machine, the market, the land, credit and law. These *principles concerning property* are accepted and acceptable by saint and sinner alike, by Christian and pagan alike. They constitute the very breath of the economic atmosphere in which we all live and move and get our living. They are inwrought into the texture of our law. We teach our children at our knees to practice them. Our whole economic structure is shot through with them, as the nerves quiver through the body.

It is psychologically impossible to faithfully analyze and examine the economic life of our times without anticipating that moral condemnation which must follow any examination of it under the light of the Gospel of Christ. Human lives and destinies are so involved in it that cool description of mere economic processes is impossible.

VI. Some General Criticism

After we have fully acknowledged the immense advantages reaped by the human race through the four great social inventions mentioned; after we fully recognize the wide degree of physical comfort and human development we see everywhere, the fact remains that abnormal and diseased conditions in our economic life are nothing short of appalling. The wrongs and injustices cry to heaven for redress.

Roughly speaking, this titanic equipment of civilization has now passed into the control of an *economic oligarchy*. Literally, millions upon millions are propertyless and poverty stricken and wholly dependent upon this economic oligarchy for a chance to labor or live. Two per cent. of the population of the United States now control nearly three-fourths of the economic equipment. This oligarchy has no responsibility in custom or law for anybody's welfare. Their only concern is profit. Neither Church nor State holds them to any further required obligation.

At repeated intervals, owing to our perfectly colossal powers to produce wealth, the market is filled to the brim, the machines stop, and the workers in great armies are thrown into *unemployment,* to suffer and starve in the presence of the vast stores of products and wealth their own hands have created.

There is scarcely a single product of human toil that has not been made a thing of the most *unconscionable profiteering* and monopoly exploitation. We are successfully robbed when we seek to buy back as consumers the things our hands have made.

The absolutely tyrannous power of the *credit system* compels the people to pay not only for what they consume, but also for the entire plant of civilization, which steadily passes into the hands of the economic oligarchy. Production, creation and expansion are stifled by the masters of credit.

In the terrific battle for bread under such privilege, monopoly and power, vast battalions of those who *produce wealth* by labor, organize into *collective industrial conflict* against that united group that is highly organized, not to produce wealth, but to acquire and *control wealth,* and "a house so divided against itself cannot stand." Bloody strikes, violent labor wars, incipient revolutions are inevitable. And if the producers had not organized to resist, even so feebly as they have, the pressure and power of the oligarchy, they would long since have been degraded into the most abject slavery.

From the standpoint of moral and spiritual values and objectives we may well stand shocked and despairing.

Our present economic life makes gain and wealth and the power thereof the supreme object of human endeavor. All other rewards are negligible or secondary. This constitutes an impossible strain on the moral and spiritual life. It makes mammon the real god—whether we will or not. This strife and conflict round the throne of mammon make human unity and kindly human fellowship an impossibility, in cross-section of society. Competitive strife, and monopolistic control by the few, offer no social body in which the breath of love can find expression.

Any program of moral and spiritual regeneration that ignores the deadly influence of our economic wrongs and injustices is childish and futile. *In a very definite sense the present economic situation is the modern anti-Christ.*

Private interest transcends the common good. The educational and artistic life of the people is perverted by this low and vulgar individualism, with its worship of gain. The press, the college, and the pulpit cannot and do not escape its demoralizing influence. Thus the very regenerating institutions of society are themselves weakened and often become the very allies of the great social iniquities. What we sum up in our one word "materialism" is simply the kind of character, and disposition, and look at life, and the standards and values that are generated by an economic life that is basically unjust, and fundamentally wrong, which eventually is poisoned through and through its entire fabric.

The sensualism, refined and gross, now gripping our civilization, like Sodom and Gomorrah of old, is the inevitable outcome of a mammon worshipping, gain-grabbing, materialistic age, in which the things of the spirit are ignored and "the world and the flesh" are exalted. So morally debauched, so spiritually decadent, is this mammonistic age that the author of "The Glass of Fashions" seriously asks this startling question: "Are we going from bad to worse? Is the present time only the prelude to a millenium of anarchy? Are we living in another drift age—the whole mass of humanity shifting like a glacier toward destruction? Morality—is it only an opinion,

a convenience, a superstition? We who believe in self-control, in self-sacrifice, in self-improvement, are we perhaps very old-fashioned people whose days should have been cast in the times of the Puritans?"

There is no salvation, there can be no salvation, for our times except by the reorganization of our economic life in righteousness and justice and human fellowship. "The Messiah cometh riding upon the ass of economics."

VII. The Light of All Our Seeing

When we point to a glorious landscape we do not first point to the zenith and say: "Behold! There is the sun! Count his million rays! That is light! By that light you are to see! Now, behold the landscape!" The full effulgence of the day is taken for granted—so much so indeed as to appear entirely neglected.

So it is in all our social seeing. So it is in all our sorrow and plight over the wrongs and injustices of our times. We do not run around with our little lanterns showing the Sun of Righteousness. That Sun shines ever and ever. And, paradoxically, the more we neglect it, so to speak, the more we honor that Sun. We take it wholly for granted.

Walt Whitman declared "he never argued about God." That is a form of infidelity and blasphemy. To fuss over the Gospel story, and grope around for proof-texts, whole or broken, to prove or disprove the relation of Jesus Christ to persons and property is almost a species of unbelief. The texts cannot stand the process.

In all our consideration of the supreme task before the Church Militant, in all our analysis and criticism of the wrongs arising from our unjust use and control of property, in all our concern for the tragedy of the poor, we have just taken for granted that the fierce rays of the Sun of Righteousness are pouring down. We do not argue. We accept as axioms and postulates the self-evident teaching of Christ. He is the light of all our seeing.

We accept without argument and without debate that every last and least human being is unutterably sacred, now and forever, in the heart of God. We acknowledge no dignities. God is no respecter of persons. The lowest mudsill in factory, mine, or mill is dearer to the heart of Christ than the entire material civilization. All this goes without saying.

We go on accepting without debate—that man is a unity in God. It cannot be otherwise. There is no individual but God—men are elements in the One Eternal Life—and inseparable. Man is made for fellowship. He is created in mutualism. He is born into unescapable social relationship. His whole being is made for brotherhood, sweet and dear. The realization of

that fellowship is Heaven; the lack of it is death and hell. All this is beyond argument. And every property relation that promotes strife, hate and antagonism, which might be transformed into a source and expression of brotherly love is evil.

And so we go on accepting without debate the Christ—anxious about man and property. We acknowledge without argument that only human beings can have rights. We know beyond debate that *a thing can have no rights whatever.* A stone, two stones—an acre of dirt, a thousand acres—an axe, a locomotive, a railroad—a gold dollar, a gold-mine, a million dollars—these things called *property* have no rights whatever. Only the sons of God have rights—the people, men, women, little children. What a foolish and wicked trick of the law to transform the perfectly valid phrase, "a man's right to property," into the perfectly vain and dangerous phrase, "property rights." Property has no rights.

We go on eating axioms. They are the Word of God. Thus property is made for man; man is not in any sense whatever made for property, or property uses. To make man the mere creature or victim of property values, property uses, property profits—that is the supreme blasphemy. That is the anti-Christ of our day.

Herein is the only ground of defense for private property. It is necessary for the *freedom,* the *expression,* the *fullness of life* of God's darling—for Tom Smith, and Bill Jones—and their wives and babies. What the feathers are to the bird and the hoof to the horse, some measure, more or less, of private property for use, is to Tom, Dick and Harry—meaning "the least of these." He cannot forage. Society must guarantee him proprietorial rights.

Therefore, it follows *private property for use* must be defended and maintained. *Private property for power* must be transformed, to speak most mildly. Restraint must be put upon the mere instinct of getting and gaining and holding—and monopolizing the *institutions of property,* when it violates human dignity, violates human unity, degrades high and low, destroys *property for use* for the many, and concentrates *property for power* in the few.

Surely all this is all in the plain light of the Gospel of Christ—the Light of all our seeing. So far—so good.

VIII. To the Roots

I think I speak the Word of God when I say that no philanthropy, or benevolence, or charity—however extensive—will avail to meet the seriousness of our problem. Human beings cannot live by permission of those who control the world bread-getting resources. The Church Militant must go to the roots of this question. That is why we have analyzed this

struggle for existence down to its very roots, and up to its utmost fruits. The Church Militant must now grapple with the vast social creations in our economic system, in the name of the last and least and downmost man, and for the sake of human fellowship. She can do no other. She must do this constructively with great and wise statesmanship, and that soon—or be herself caught in the collapse of civilization.

These great social creations are: (1) Machinery; (2) the Control of Credit; (3) the Market; (4) the Law—and before all these comes that which man did not create but which God gave—the land and the resources of Nature.

Each of these would require a volume of treatment. And there are noble volumes already to hand. In this paper we can only indicate briefly some social and economic directions toward which the Militant Church will move.

1. The unearned increment of land values is a social creation, and should not be permitted to concentrate as a privilege in private hands. All the progressive legislature of New Zealand and Australia began with the insight. (The works of Henry George still remain the classics to an understanding of the land question.)

2. Machinery. The titanic mechanical equipment of civilization is a sort of super-fact of nature in which the modern man must live and labor. Yet by our present property system he is an exile from it, while in it. The brains of generations conceived this machinery. The hands and backs of generations of toilers made it all. No man can own it—except by sufferance. It is a social inheritance.

Therefore, the property right of every man, woman, and child in this super-thing must be restored and guaranteed and made secure. It makes the heart bleed to think of the toilers that labored to create this equipment and now see their vagabond children, as utterly separated from it and devoid of access to it as if they were wild animals.

3. Credit. The practically monopoly control of credit must be taken out of private hands. It is the climax of despotism. (Read "Other People's Money," by Justice Brandeis.) This is possibly the first line of attack, as it is the supreme line of defense of the money power.

4. Monopoly dictation of the Market must be struck at the heart. This is an economic octopus. The people, the public, must more and more determine costs and prices. The so-called law of "supply and demand" is an economic structure based as ours now is in monopoly and privilege is a huge joke that deludes only the simple. *It is the consuming public that gives a value to any commodity for sale.* Razors are junk if there are no faces to shave. Public needs and the people's use give the value to Mr. Moneybag's stuff, which he offers for sale. Therefore the property rights of each citizen as a purchaser in the thing he buys, *before he buys it* must be recognized.

When the milk trust in a certain city can regularly put thousands of gallons of milk into the sewer to keep up the monopoly price of milk, while a multitude of the children of the poor are suffering and dying for milk—the property-rights of the people in milk and at a just rate—ought to be self-evident. And so of gas, matches, food, beef, clothes. We are squint eyed when we look at property. Look at humanity. It is good Christianity to do so.

5. And the law. Just as the law delivered men from the tyranny of priests, made illegal the tenure of kings, reversed Supreme Court Dred Scott decisions, and made black slaves into citizens, so the law must transform the un-Christian, undemocratic, and inhuman elements of our property system, into a Christian, democratic and a human use, control and administration of property.

IX. Immediate Steps

What now can the Church of Jesus Christ do immediately towards salvaging civilization? We answer briefly:

1. The Militant Church can state the issue. No single agency has a machine equal to that of the Church, for bringing home to the mind and conscience of the people the real nature of the issue now before the world. The poor, the blind and ignorant people grope, while power and privilege fasten their tentacles upon the social body. What service to God could equal this service to man?

2. The entire Church can proceed to study the issue. It is a very complex issue. But it yields to analysis and understanding. Children in Sunday School should be taught the nature of social injustice. No church member should be left in ignorance concerning the elements of the economic problem. It is the Word of God to this generation.

3. Over no avenue can the whole message and mind of Christ be preached as over this economic issue. The Gospel of Love—the gospel of right and just human relationships never had such a plain and open way to the human heart and life as here. The teachings of Jesus, neglected for centuries, and given secondary consideration, now can take their place in the forefront of the Gospel message for the first time since Christ taught in Galilee. This is the hour of supreme opportunity for the restoration of Christ's message to mankind.

4. Meantime the Church can always be found on the side of the poor, the weak, the oppressed human brothers, instead of ever on the side of might and mammon. Technically and legally the workers may often be "in wrong," when they are morally right and their "side" is the Christian side to be in. The slave-owner was technically and legally right when, armed with decisions of the Supreme Court, he was pursuing Dred

Scott with bloodhounds. But he was morally wrong. And to be on the side of the fleeing Dred Scott was to be on the side of God and humanity. So it is today. The side of the workers struggling against economic wrong is the side of him who came to preach good news to the poor, to stand up for the ignorant, to deliver captives and to set at liberty the bruised. Following Christ is not a Sunday morning dress parade.

5. Perhaps we may as well speak the uttermost truth and say that judgment must begin at the House of God in this property issue. And the Church of Christ may possibly have to renounce mammon, forsake all and follow Christ, lay its life down for the sheep, and go to Calvary in this dark hour—before the dawn. Who is sufficient for these things?

"The issues before us are such as may not be met and settled offhand. They are so involved with human relationships that no one group of men may decide offhand, from a single angle, which way to turn. But careful consideration by all parties concerned, with a desire that justice, as marked out by God, prevail, will speedily bring us to an hour when the going will be easier and more satisfactory to us all."

THE STRATEGY OF THE DEVOTIONAL LIFE

Rev. Lynn Harold Hough
Pastor Central Methodist Episcopal Church, Detroit, Michigan

VIII.

The Organic Life

"The man who idly sits and thinks
May sow a nobler crop than corn.
For thoughts are seeds of future deeds,
And when God thought a world was born."

So sang a poet whose mind was full of all the wonderful contribution which good and sound thinking has made to the life of the world. To be sure, he only expressed a part of the truth. There is a good deal of idle sitting and thinking which does not lead to any particularly valuable crop. And, on the whole, it is very necessary to have the corn as well as the ideas and the ideals.

It is also true, however, that the hour of deep and brooding meditation and the hour of earnest prayer in respect of the actualities of experience may prove most fruitful. The dreamer who turns his dreaming into willing and his willing into action has the future of the world in his hand. The practical mystic is the man of power.

When an eager and honest young man with the modern accent in all his thinking and feeling and acting sits alone with the thought of one of our great present-day cities playing through his mind it is a memorable experience. The sensitive surface of his life responds with instant capacity to receive deep impressions, as all the color and all the energy and all the audacious speed and the hot intensity of a modern town pass into the portal of his spirit. Here is one of the nerve centers of civilization. It is all athrob with life. It is the very quintessence of that spirit of notable achievement, of vivid experience and of existence at the highest pressure which makes our modern world.

But the more this sensitive and impressionable mind broods upon the great and populous modern town the more it becomes evident that, with all its wonder and beauty and charm, it is the scene of a bitter tragedy. It is not a place of harmony. All the aspects of its life do not fit together to make a complete and articulate life. It is the dwelling place of clenched antagonisms. It is the home of bitter cruelty and hard and sordid selfishness. It is the seat of that dark disintegration which destroys the body and deadens the conscience and dulls the mind and breaks the spirit. There is much good in it. There

is much beauty in it. But, taken altogether, the city is a unity made up of compromising discords. It has one great defect. It is inorganic.

As he thinks of these things, the man of brooding meditation sees a happy vision of the city as it might become. He sees the golden beauty of a brotherhood which might enrich the life of all the dwellers in the town. He pictures a city whose buildings, whose customs and whose citizens all express the organic qualities of harmony and sympathy. He longs to help in the work of producing such a town.

Then the mind of our thinker takes loftier flight. He looks at the life of all the world. He sees in rapid review all the nations. He sees the ships upon the seas, the trains swiftly passing upon the lands. He observes the agriculture, the manufacturing, and the commerce of the world. At first it all seems like the perfect achievement of some great organizing genius. But he looks at it more closely. He sees all the terrible ravages of war. He sees industrial and economic disturbances. He sees the sullen passions of national hatred and of racial hostility. He sees concrete pictures of man's brutality to man in all the continents of the world. And so he comes at last to an inevitable appraisal. The world as a whole, like the city, is the victim of a great tragedy. It is not the achievement of a great harmony. It is the wide-lying action of a great discord. The world is inorganic. It has never learned how to function. It has never achieved unity of mind or heart or conscience or spirit. The apple of discord has fallen in every city and in every land. It has been tasted in every island. The nations have never learned how to live together. In the folly of their struggle they seem a vast, world-wide conspiracy for the destruction of the race.

Then the thinker turns from the world and the city to the church. Here at least the lights of a noble idealism shine. Here at least the brightness not found on sea or land dwells in the heart of a divine institution. In the midst of the darkness this light shines clearly. At least with some such expectation, he comes to his survey of the church. And he does find much that is beautiful and much that is good and much that is worthy the Church of the Living God. But, as he looks closely, he makes a tragic discovery. Here too is folly. Here too is failure. Here too the forces of disintegration are at work. Once and again groups of the world-wide church have fought so wrathfully over symbols that they have forgotten realities. Once and again they have refused to meet the challenge of the Master and to allow the full light of his truth and his demand to fall upon the individual, the social and the economic life. The church was meant to be the conscience of mankind. Once and again it is clear that the church itself needs a conscience stern and candid. The closer the examination the more clear and necessary is the verdict. The church is inorganic. It has not achieved that unity of spirit which expresses the mind of

Christ. It is full of moral and spiritual discord. It needs healing when it should be bringing healing to the world.

Then, if our thinker is quite honest, he takes one more step. Having seen the vision of the inorganic city and the inorganic world and the inorganic church, he turns to search into the quality of his own life. He turns all the light of fearless investigation to bear upon his own personality. He examines his own soul. And here he finds much that is beautiful. He finds a wealth of aspiration. He finds a great outreach after goodness and after God. But, as his insistent honesty presses him to continue his inspection, he is forced at last to admit that here too the forces of disintegration are at work. His nature is not nobly organized about one great purpose. He has not found the secret of inner harmony. Clamorous impulses madly contend upon the arena of his inner life. Wild passions fling themselves, hot and insistent, into his consciousness. Subtle and sordid selfishnesses have their way with him. Sometimes his deed which seems fair and good has a tiny hissing serpent at the root of it. He too is inorganic. He, the man who would like to remake the city, needs to be remade himself. He, the man who would like to reconstruct the world, needs himself to be reconstructed. He who would like to regenerate the church must himself find regeneration. And his passion to help the city and the world and the church drives him with remorseless honesty to face the inorganic quality of his own life. His social passion leads him to that desperate, candid self-analysis which makes it clear that, if he is to be a socially productive man, his own life must be made organic.

Here he reaches the crisis in one of the supreme hours of his own soul in its dealing with God, with moral reality and with life. For, when a man has discovered that he is inorganic, he is ready for that deep and permanent ministry of the spirit of God in his own soul which will renew all the forces of his life. He is ready for that mighty action of the Living Christ which will organize every energy of his personality about a new purpose and a new devotion. He is ready to be made organic by the grace of God.

The method by which this comes about is of the deepest interest. The man who has discovered that his own life is inorganic looks at the life of Jesus. And, at once, he is startled and amazed by the contrast. Here is a life which is in complete harmony with itself. Here is a life which is entirely organic. There was no untamed chaos in the life of Jesus. There was no mutinous desire successfully lifting the flag of revolt against his central purpose. He was in complete command of his body, his mind, his conscience, and his heart. His whole life functioned in perfect unity. This result came with struggle. It came with battle. But the struggle was victorious conflict. And the battle closed with the triumph of perfect goodness expressed in perfectly human ways. As the life of Jesus is

studied more completely it is seen that He achieved this organic quality because He was in perpetual fellowship with God. In that fellowship all contradictions were resolved into harmony, and all that was partial became complete. Now, the man in the midst of personal struggle comes to the place where he opens his life to the work of Christ. He finds a new center of devotion. He finds a new heart of purpose. Through his relation, he enters into moral and spiritual fellowship with the God whose life is completely organic. The forces of disintegration have lost command of his life. He has found the sources of moral and spiritual renewal.

Every spirit enters its own holy of holies if it comes to such an hour as this. And out of it new human eyes look upon the world and a new human heart takes up the tasks of life. When a man has been made organic he can work with passion undying and with power mysterious in its constancy for the making of an organic city and an organic world, and for the activity of an organic brotherhood which is the Living Church.

"The city becomes God's city in-so-far as we think its problems through in the spirit of Jesus Christ and then set in motion those agencies which are able to help answer our prayers when we throw ourselves unreservedly into the process."

Symposium on the Unemployed

THE UNEMPLOYED—THE EXTENT OF THE PROBLEM AND THE CITY SOCIETY'S OBLIGATION

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The Extent of Unemployment

No individual or agency has the data to complete the exact extent of unemployment at this or any other time. The best estimate adopted by President Harding's Conference on Unemployment in Washington, D. C., September 26 to October 13, 1921, indicated from three and a half to five millions throughout the country at that time. Competent opinion has it that the situation has been worse since then but that it is now growing a little better and that the worst has been passed. Even in so-called normal times there are assumed to be from a million to a million and a half persons out of work who are dependent upon the wages of others.

One has but to consult the index of his own experience as he walks the busy streets of a city any evening to know by the number asking for food that the conditions of unemployment are serious. Any active pastor of a representative city church can tell you from his daily contacts with his people, more accurately than the statisticians, just what the situation really is.

Yet, why is it that this large number are out of work? We are told by the economist that it is the inevitable aftermath of the great war. Foreign countries cannot buy our goods, hence, diminished production, etc. The whole process of deflation is a vicious circle of hardship and the greatest strain comes on that segment that is least able to bear it, the working man. He must wait until business conditions give better promise of profitable investment for capital. He must wait until transportation rates are brought down so that the cost of goods at retail are within reach of the impoverished consumer. He must accept part time or none at all, and that at reduced rates, so that the percentage of profit on the diminished business may still remain the same as before. He gets the bad end of the bargain every time.

Unemployment Due to Competition

Without attempting to multiply words it is enough to state what every economist knows, that the ultimate explanation of unemployment, increased as it is in the cycles of business de-

pression, is in the economic system of competition which makes it inevitable that production should be regulated by the proportion of profits. Conditions which mean no profit mean no production. Even the profit making machinery and material equipment is better off than the employees for it does not go hungry in idleness, and any loss on the investment is borne by the owner who is usually able to bear it, better than the poor worker is able to bear the loss of his wages. However, it remains to be fully demonstrated what economic system can be substituted that will obviate these dire consequences and insure to every man a living wage and steady employment. What rewards of industry in the place of money will inspire both the employee and the employer to give their best of muscle and their best of brain for the welfare and happiness of mankind? While this quest is being carried on we address ourselves to the relief of the needy and to such remedies as the heart and mind can supply.

Secretary Hoover and President Harding both expressed the universal feeling of us all at this point in opening the conference in Washington. Secretary Hoover said:

"What our people wish is the opportunity to earn their daily bread, and surely in a country with its warehouses bursting with a surplus of food and clothing, with its mines capable of indefinite production of fuel, with sufficient housing for comfort and health, we possess the intelligence to find solution."

And President Harding made the statement:

"Fundamentally sound, financially strong, industrially unimpaired, commercially consistent, and politically unafraid, there ought to be work for everybody in the United States who wishes to work."

What is Being Done to Relieve the Situation?

The object of the President's Conference was to inquire into the volume of needed employment, the distribution of unemployment, to make recommendations as to measures that can properly be taken in co-ordinated speeding up of employment by industries and public bodies during the next winter and in addition a broad study of the economic measures desirable to ameliorate the unemployment situation and give impulse to the recovery of business and commerce to normal.

An Emergency Program

The findings of this Conference have been embodied in a "Report of the President's Conference on Unemployment," published by the Government Printing Office, which may be had on application. Chief among these are the following:

1. The Conference finds that there are, variously estimated, from three and one-half to five and one-half millions unem-

ployed, and there is a much greater number dependent upon them.

2. The problem of meeting the emergency of unemployment is primarily a community problem. The responsibility for leadership is with the Mayor and should be immediately assumed by him.

3. The basis of organization should be an Emergency Committee representing the various elements in the community.

4. The personnel of the Employment Agencies should be selected with consideration to fitness only and should be directed to find the right job for the right man and should actively canvass and organize the community for opportunities for employment.

5. The Emergency Committee should regularly publish the numbers dependent upon them for employment and relief that the community may be apprised of its responsibility.

6. Private houses, hotels, offices, etc., can contribute to the situation by doing their repairs, cleaning, and alterations during the winter instead of waiting until spring, when employment will be more plentiful.

7. Public construction is better than relief.

8. The Governor should unite all State agencies for support of the Mayors and, as the superior officer, should insist upon the responsibility of city officials; should do everything compatible with circumstances in expedition of construction of roads, State buildings, etc.

9. The Federal authorities, including the Federal Reserve Banks, should expedite the construction of public buildings and public works covered by existing appropriations.

10. A congressional appropriation for roads, together with a State appropriation amounting to many tens of millions of dollars already made in expectation of and dependence on Federal aid, would make available a large amount of employment.

11. The greatest area for immediate relief of unemployment is in the construction industry, which has been artificially restricted during and since the war.

12. Manufacturers can contribute to relieve the present acute unemployment situation by:

(*a*) Part-time work, through reduced time or rotation of jobs.

(*b*) As far as possible, manufacturing for stock.

(*c*) Taking advantage of the present opportunity to do as much plant construction, repairs, and cleaning up as is possible, with the consequent transfer of many employees to other than their regular work.

(*d*) Reduction of the number of hours of labor per day.

(*e*) The reduction of the work week to a lower number of days during the present period of industrial depression.

(*f*) That employees and employers co-operate in putting these recommendations into effect.

(*g*) Specific methods for solution of our economic problems will be effective only in so far as they are applied in a spirit of patriotic patience on the part of all our people.

Measures for a Permanent Recovery of Employment

1. Readjustment of railway rates to a fairer basis of the relative value of commodities, with special consideration of the rates upon primary commodities, at the same time safeguarding the financial stability of the railways.

2. Speedy completion of the tax bill with its contemplated reduction of taxes, in order that business now held back pending definite determination may proceed.

3. Definite settlement of tariff legislation in order that business may determine its future conduct and policies.

4. Settlement of the financial relationships between the Government and the railways, having in mind the immediate necessity for increased maintenance and betterments, making effective increased railway employment and stimulation of general employment, in order that the railways may be prepared for enlarged business as it comes.

5. Limitation of world armament and consequent increase of tranquillity and further decrease of the tax burden not only of the United States but of other countries.

6. Steps looking to the minimizing of fluctuations in exchange, because recovery from the great slump in exports (due to the economic situation in Europe) cannot make substantial progress so long as extravagant daily fluctuations continue in foreign exchange, for no merchant can determine the delivery cost of any international shipment.

7. Definite programs of action that will lead to elimination of waste and more regular employment in seasonal and intermittent industries, notably in the coal industry, in order that the drain upon capital may be lessened and the annual income of workers may be increased.

8. In the field of all the different industries and occupations the rapidity of recovery will depend greatly upon the speed of proportionate adjustment of the inequalities in deflation.

Recommendations Affecting Agriculture

1. All prices and all wages should be so adjusted that a normal reasonable ratio will be established between the incomes of farmers, laborers, manufacturers, and the merchants in order

that the purchasing power of the farmer may be restored, thus hastening the resumption of normal trade, manufacturing, and the employment of labor.

2. Railroad freight rates on commodities transported to and from the farm must be substantially reduced without delay.

3. The prices of materials, farm implements, and supplies must be adjusted to the price level of farm products.

4. The aggregate of charges between the farmer and the food consumer are excessive, and the ways should be found to reduce them.

5. Bettter credit facilities must be provided for agriculture which will furnish funds for production and orderly marketing for long periods suited to the requirements of the industry, at reasonable rates of interest and without opportunity for the unscrupulous to charge unreasonable commissions, premiums, or brokers' charges.

6. Exports of agricultural products should be stimulated with the aid of our merchant marine, foreign credits, and by such other proper means and encouragements as will aid foreign commerce.

7. Any tariff legislation which may be enacted should develop and maintain a just economic balance between agriculture and other industries and treat fairly both producers and consumers.

8. History is repeating itself. Previous wars have been followed by periods of depression which have in turn been followed by prosperity. Prosperity has come with the revival of agriculture, which has provided an expanding domestic market for manufactured products, thus restoring industrial activity with the employment of all classes of labor. This course of events is inevitable. We can only hasten or retard its progress.

Some Results of the Conference on Unemployment

1. Public opinion, for the first time in American history, has been focused on unemployment.

2. Municipal committees are organized for the first time on a nation-wide scale to relieve it.

3. A national clearing house is ready to assist the municipalities, with district representatives in the field.

4. Industry is assuming a share of its responsibility to the unemployed.

5. Municipal bond sales for public works have broken all previous records.

6. Congress has inaugurated important public works.

7. A large appropriation for the United States Employment Service is before Congress.

8. A variety of other measures have been introduced in Congress to carry out the recommendations of the Conference,

such as Senator Kenyon's bill for long-range planning of public works.

9. Impetus is being given public education as to the nature of the problem of unemployment.

10. A scientific basis for future research is now being laid.

11. The construction industries are being organized nationally and locally under public direction, as, for example, in St. Louis.

12. In other notoriously seasonal and intermittent industries, such as the soft coal industry, stabilization studies are being planned.

13. A thorough investigation of methods for controlling the business cycle is in progress.

These cover the activities of a single month.

An Illustration from New York

To use New York City as an example of the two hundred and nine cities establishing employment bureaus to meet the emergency, Mr. Louis H. Sullivan, Director of the Industrial Aid Bureau, reports as follows:

1. The City Employment Bureau is organized as a division of the Industrial Aid Bureau of New York City. The Industrial Aid Bureau is under the direction of Bird S. Coler, Commissioner of Public Welfare. Our work is financed by the Board of Estimate and Apportionment of New York.

2. The Bureau is a municipal agency under the administration of the City Government.

3. The summary statistics of the work of the Bureau from its organization, September 19th to January 31st, inclusive, is as follows:

Registered	Referred to Positions	Placed	Help Wanted Incompletely Compiled
19,975	10,083	6,041	

The Field of Opportunity for the Local Church and the City Society

The world little realizes how great a factor the Church is in alleviating the suffering brought on by unemployment. As a test of this in a small way I sent out a reply post card questionnaire to about seventy pastors of our churches in Manhattan, Bronx and Westchester Counties, including city and suburban, uptown and downtown, native and foreign speaking, all the churches together. Twenty-three replies were received to the question as follows:

1. How many persons, men and women, have applied to your church for help to secure employment from October 15, 1921, to February 15, 1922? 472.

2. For how many have you secured positions? 137.

3. Are these applicants from among your regular church constituency or mostly strangers? Regular, 5; Strangers, 7; 50-50, 5; Blank, 6.

4. Would a central employment bureau maintained by the City Society or the Federation of Churches be a worthwhile help to you in this work? "Yes," 13; "No," 10.

It is instructive to compare the percentage of persons who were placed in positions by our pastors in New York City from among those who applied—twenty-nine per cent. with the percentage of 30 per cent. placed by the highly organized municipal employment bureau.

The downtown churches reported that the applicants were mostly strangers, the uptown churches half and half, and the suburban church their regular constituency.

Our pastors are about evenly divided on the desirability of a central employment bureau maintained by the City Society or by the Federation of Churches. Several of those who favor it would use it only as a place to send the panhandlers and frauds. Our combined judgment is that the Central Employment Bureau sustained by the churches would not greatly increase the amount of relief now being given by the churches locally because it would create the habit of reference to it of cases that could be more properly cared for by the pastor and his people.

One splendid feature of the handling of this task by the local church is the opportunity it gives the pastor to minister in spiritual things. We all know that there are many cases of unemployment that will never be cured until the individual in need gets that character that comes from a religious awakening. There are so many that need religion as much as they need a job that the man who knows the way to both is the friend indeed.

The Goodwill Industries is a proven remedy for unemployment which every City Society should take up and operate to the fullest extent of its ability. The Church's supreme opportunity in this regard will be in giving to the world the men and women of character in all walks of life who so regulate their services to mankind that they live together in co-operative harmony to the mutual advantage of all.

Suggestions for Activities of Local Churches

1. Appoint a local committee to handle all unemployment matters in the church and to represent the local church in district and general meetings.

2. Vitalize the church prayer meeting by devoting a period to the "Good and Welfare of our Neighbors," when the question should be asked "Are any of our neighbors in distress of any kind?" This should apply particularly to the members of the church itself. If there are any, immediate steps should be taken to assist them.

3. Use the weekly church calendar in calling attention to the fact that a special committee of the church or the regular church staff is prepared to serve those who need help or those who need work.

4. Organize plans for an "Unemployment Sunday" which shall be observed by the churches of the city and for which definite programs will be prepared.

5. Promote the "Be a Good Neighbor" plan whereby individuals or families will become responsible for certain other individuals or families who are in distress, furnishing such assistance as may be needed or seeing to it that such assistance is received through other individuals or agencies.

6. Inaugurate a movement to "Give a Man a Day's Work," by suggesting through printed cards and other methods of publicity odd jobs which might be given to the unemployed by housekeepers, office managers, storekeepers, landlords and others.

7. If the unemployment situation should become aggravated, a day may be set aside on which those members of the churches who are able to do so should canvass for jobs for the unemployed, emphasizing the fact that to find jobs for those who are out of work is a religious duty.

8. Individual churches or groups of churches may establish loan funds through which money may be loaned to members of the church who may need such assistance because they are temporarily embarrassed on account of unemployment.

9. Co-operate with relief agencies of various kinds which shall deal with the unemployed—both the homeless men and the needy among families.

10. Get in touch with needy people through the public school. There will be an increasing tendency this winter to take children out of school and send them to work because their fathers have lost their jobs. The unemployment committees or members of the staff should work in close co-operation with the public schools in order to help avoid such action, which cannot but result in great harm to children of our city. Scholarship funds for such children might be raised.

11. Every effort should be made to hold destitute families together and the emphasis of the local churches should be especially upon the family needs, rather than to attempt to conduct bread-lines, soup kitchens, public dinners, or to conduct other public relief enterprises for the destitute. The latter should never be attempted without consulting the authorities on social and relief work.

12. Become responsible for securing and distributing clothing for needy families in the community.

13. Local churches may hire, with the co-operation of the neighbors on the various blocks, a man to keep sidewalks and areas clean, each neighbor paying approximately 50 cents per week for this service, arrangements being made through the

local church whereby the man shall be given a broom and such other utensils as may be necessary.

14. Every church should either contribute money to the general work, or distribute materials or help find jobs for the needy. Never permit an applicant for work or assistance to go without some definite help or service. No man should have just cause to say that the churches do not care. The only way in which the unemployment problem can be solved in New York this winter is to democratize the task, each one doing his part in getting men jobs or furnishing relief to families.

It is understood that not all of these suggestions can be carried out by every church, and, undoubtedly there are many other plans not mentioned which may be put into practice.

THE PRESENT CRISIS IN UNEMPLOYMENT AND THE WAY OUT

Rev. E. J. Helms

Executive Secretary, Bureau of Goodwill Industries of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, Boston Massachusetts

You know the present situation, nation-wide, world-wide. Your chief interest as Methodists is to do your part in finding the way out. To that phase I will speak.

I. Let All the Churches Engage In a Well-Thought-Out Plan to Remove the Causes

If the Church is able with the help of other agencies to provide measures that will solve this problem of unemployment, she will render one of the greatest services possible to the public,—a service that will save countless millions in money now being lost, save millions of people from the terror of dependency, deliver us from one of the most potent causes of anarchy and lawlessness.

There is no *one* panacea. As the American Association for Labor Legislation has pointed out in its report of the National Conference on Unemployment in 1915, adequate measures will demand:

1. *That Public Employment Exchanges Must Be Established* to supply information of opportunities for work, so that workers may move smoothly and rapidly from job to job. Why should not the government be as interested in time of peace

and world reconstruction to find *work* for the unemployed, as in time of war it established these agencies to find workers for needed tasks?

2. *Public Work Must Be Systematically Distributed.* Slack seasons and lean years of private industry should be the special time to promote public works, for they would thus help equalize the demand for labor.

3. *Industry Must Be Regulated.* By co-operation and intelligent organization the hundreds of thousands of people who are now displaced by freaks of weather, fashion or seasonal demands could be constantly employed.

4. *Adequate Unemployment Insurance Must Be Established.* Some economists are asserting if it were not for this form of insurance England today would be in civil conflict and revolution.

5. *Better Industrial Training Must Be Fostered,* a revival of agriculture encouraged, a proper distribution of immigrants promoted, and adequate care of the unemployable undertaken.

II. Let Each Church Look After Its Own Unemployed

After citing the general recommendations of the President's Committee on Unemployment, the Federal Council of the Churches of Christ in America a few months ago made the following specific recommendations to the churches in this emergency:

1. Every church should hold itself responsible for the adequate care of its own people who are in trouble. Churches whose members are not especially affected by unemployment should feel a sense of responsibility for aiding the churches whose people are in need, and the central agencies.

It is important to observe the following principles as applied in the administration of relief:

(a) See a case through when once undertaken.

(b) Register those whom you plan to help, in the confidential central community registration bureau, so as to avoid duplication.

(c) Work according to modern methods of relief. To make this possible when the pastor lacks experience, secure at least an advisor, who has had experience, and keep in touch with the recognized social agencies, both to give and receive help.

(d) A loan fund is desirable which will provide loans without interest to known families. It should always be understood that the aid given is a loan.

The main thing is to find jobs. It should be remembered that this means women and girls as well as men. Men's and women's organizations of the church, when effective, might be assigned responsibility for organizing and developing employment service. Plan your procedure in conference with your central employment bureau and strengthen its work.

2. It is most vital to keep the bread winners of families, men and women, at work, in order that mothers may remain at home and children may be kept in school. We shall need to guard against under-nourishment of children and of their fathers and mothers, and against other factors making for ill-health. Employers should do their utmost to keep wages on a level of wholesome living. No

honorable employer will take advantage of present conditions to depress wages below such a level.

3. A period of unemployment is a time of spiritual opportunity. It demands increased visitation. Pastors must know by frequent contacts just what is happening in the homes of their people. The friendship of the Church is a great strength to those in trouble. Time drags heavily when one is out of work and part of the enforced leisure might be devoted to worship, to Christian service, to inspiring recreation, and to day or night educational classes. It is a time when men have leisure for the treatment of physical ills of long standing, provided arrangements can be made for free clinics, or for treatment at moderate cost and long credit. Whatever makes the Church a service center for its neighborhood adds to its spiritual opportunities.

4. These are times when pastors are besieged for help from people whom they do not know. The church is better fitted to serve the resident unemployed than the homeless. As a rule, it is best, therefore, to refer the homeless to the central registration bureau for unemployment and to agencies skilled in their care, such as the city lodging house, Salvation Army and the Christian Association, in order that they may receive shelter, food and personal attention.

Bread lines, soup kitchens, begging from door to door, and all sensational forms of relief should be discouraged. They humiliate and degrade those who are already suffering through no fault of their own.

III. Let Methodist Episcopal Churches In Cities Unite to Care For Others In the Best Way

The Goodwill Industries are not specifically mentioned by the Federal Council of Churches. This is because they have been so recently formed that the character of their work is little understood. There is little excuse, however, that Methodist Episcopal churches should not know and utilize and develop this agency to the fullest extent in this emergency.

In most centers where there is a City Evangelization Union there could be advantageously organized a Goodwill Industries to minister to the old and handicapped and unemployable in normal times and to help the church provide for the unemployed in times of industrial emergency.

There are manifold advantages in the Goodwill Industries' methods.

1. The Goodwill Industries leave no taint of pauperism on those employed. Everybody is helping some one else. While thus engaged he helps himself. To illustrate: Some time ago in one of our Goodwill Industries a woman who scrubbed up the attic of a sick, old widow was paid in fuel by a man who sawed wood and received his reward by a pair of trousers repaired by a woman who earned for her children shoes which had been mended by a cobbler, who had his own business re-established by a printer, who struck off circulars for the cobbler, at the time the printer's home was being furnished with furniture prepared by a carpenter. Seven persons were thus helped in one day by helping someone else.

2. The Goodwill Industries make one dollar do the work of five or more dollars, usually spent in relief. This is easily explained. If instead of giving a dollar to Dr. Robinson when he is hungry and needs a bed, Dr. Burns would send him to a Goodwill Industries, Robinson would get his food and lodgings and maintain his self-respect by earning perhaps ninety cents at some task. That ninety cents would be paid to Dr. Carson, who might earn eighty cents. This eighty cents would be paid to Bishop Nicholson, who perhaps might earn seventy cents, etc., etc. In this way a dollar of subsidy is multiplied by self-respecting labor into five or ten dollars, and instead of one person receiving it all, five or ten persons are helped by helping someone else.

3. The Goodwill Industries teach incompetent or misplaced persons an avocation by which they become self-supporting. With our Goodwill Industries we are establishing employment bureaus which are more than employment bureaus. Applicants are often given the same psychological tests that students now get who enter Columbia University. Aptitudes are thus discovered. Moreover, we teach fourteen different trades and a person who is a failure in one line may prove to be a real success in another. The subnormal, lazy or vicious are soon discovered and related to proper agencies for their treatment or care. The salvable are salvaged from their circumstances.

4. The Goodwill Industries encourages the best endeavor of the worker by its system of payments for the number and quality of the operations performed. The capable worker thus sets the pace, not the slow and inefficient time-server.

5. The Goodwill Industries gives adequate help by its investigation of the workers' need and its method of subsidizing the incompetent while they are under its care. Five hundred thousand dollars in wages and relief were paid to 10,000 aged and handicapped folks in Goodwill Industries the past year, an average of $50 a person.

6. The Goodwill Industries is not run for profit but for service,—the service of the unfortunate workers themselves. It is, therefore, not a rummage sale which is after the money of the poor to pay the minister's salary and the upkeep of the church—not even a second cousin to a rummage sale. The Goodwill Industries has constantly resisted the pressure of some to use the money received to support dispensaries, missions or Evangelization Unions. The opportunity workers (not the staff) get all there is in it after legitimate overhead charges are met.

7. The Goodwill Industries gives to the regular workers a voice and vote in its management. Labor agitators haven't a foot to stand on with us. Our motto is "Not Charity but a Chance," "To each according to his need—from each according to his ability."

8. The Goodwill Industries is as solicitous about the *Goodwill* as it is about the *Industry*. No person is regularly employed as foreman or in a place of responsibility, who does not love folks as well as have good technical skill. All the workers are gathered in a service of worship before they work. The value of religion as a reconstructive force in human life is recognized. Proselyting is not done but we regard our task a failure if we do not make those who work in our Goodwill Industries recognize "The light that lighteth every man coming into the world."

IV. What Is the Methodist Episcopal Church's Way Out of This Unemployment Emergency?

1. Help other agencies to remove the causes of unemployment.

2. Let each church diligently look after its own unemployed.

3. Let all the churches of a city combine in establishing a Goodwill Industries where we may give the brotherly hand to those unfortunate ones who do not belong to our fold. Let us not wait for the Reconstruction Fund of the Centenary to do this. If we wait the chances are that it will never be done and we will miss our golden opportunity to minister. The supplies for this service are all-around you going to waste.

4. Let us discourage this silly and cantish talk sometimes heard that the Goodwill Industries are "commercial" and "materialistic" by remembering the word of the Federal Council; "Whatever makes the Church a service center for its neighborhood adds to its spiritual opportunities."

5. Let us suppress these snobbish and slanderous epithets of "old rags," etc., when Goodwill Industries are mentioned. Men, you are writing your sermons on paper made from these rags. Goodwill Industries are planning mills to manufacture this paper. If our Lord clothed the naked demoniac of the Gerasene with second-hand garments, and if He Himself on the morning of His resurrection put on the grave digger's old clothes, so that Mary Magdalena did not at first recognize Him, but thought He was the gardener, who are we who would despise an agency that is bringing blessing to God's needy creatures?

V. Capturing a Jobless Army

I have been asked to tell in closing how the Morgan Memorial Seavey Settlement captured Ledoux's Jobless Army:

> Ledoux is the agitator who some weeks ago sold a man on Boston Common and has tried to do the same in other cities. The man sold on the Common had the day before worked at the Goodwill Industries and was offered work the day following but he preferred the notoriety to a job.

Some weeks ago the Board of Health closed Ledoux's Jobless Hotel because it was unsanitary. The men had slept on the floor. That night Ledoux marched his Jobless Army down to the Hotels Copley Plaza and the Touraine, our finest hostelries, and asked that they might be cared for. The managers declared all their rooms were taken.

The next day we got a tip that Ledoux was going to bring them to Morgan Memorial and if we refused them they would bombard Trinity Church and sell the men from its steps or pulpit.

Our Seavey Settlement for men had been closed for several weeks, owing to our financial depression. Boston having responded to our recent appeal with a generous contribution, we were preparing to reopen the following week.

When we heard they were likely to come that day, we decided to open at once and workers were detailed to put up the beds and set things in readiness in case they should arrive.

They came drenched with rain late in the afternoon—well nigh fifty, with Mr. Ledoux at their head.

Their leader made a most excellent address on social and economic conditions and asked if there was not a religious institution in Boston that had a practical solution for the deplorable condition of these men.

After his remarks I invited him and his men to stay all night with us and share our Christian hospitality. I told them how thousands of others under like conditions had passed through our institution in years gone by. I briefly related our few regulations:

1. As our guests they would register.
2. They would all take a warm shower-bath and put on a clean night-shirt.
3. They would then be examined by our physician to ascertain if they were able to work and had no contagious diseases.
4. They would be given a bed with white, clean sheets, good blankets and comfortable mattresses and springs.
5. During the night their clothes would be dried, disinfected and cleaned and pressed.
6. In the morning they would all be given a fine breakfast.

All of the above would be free—just a token of Christian hospitality.

After breakfast they would all be given a job to work and earn their way thereafter. Unless they were ill nothing more would be free at Morgan Memorial.

We feared half would bolt after breakfast, but all except four remained to work.

There were four carpenters, four machinists, two shoemakers, and other skilled artisans. All were assigned tasks they could do.

They packed our Industries to the limit, for we were running regularly a force of about two hundred and more destitute people who had come not for charity, but a chance.

During the day I asked my son, who is in charge of the Industries: "Bill, how is the Ledoux Bunch doing?" He replied, "Dad, it's the best bunch of workers we have had for months. I have only let one man go, who was caught stealing."

These men were largely young men, while usually we take the old and handicapped. Twenty-two had served overseas in our army.

On Saturday night that week thirty-eight from this Jobless Army were forward for prayers in our Missions Hall. None had to come forward to obtain a bed or food, for all had worked and earned that in advance. The Superintendent of the Mission said he never saw more earnest men seeking God.

Mr. Ledoux was unable to stay with his men on account of a lecture engagement he had in Rochester, New York. When he returned for his army the men said, "This is good enough for us."

Millions of such men are out of work in our cities. They are not all bums and shiftless. The radicals are preaching to them. The church through the Goodwill Industries has a better Gospel. Ledoux said to the reporters, "Morgan Memorial is the most Christian institution I have yet found." Some of these Ledoux men are now studying for the Christian ministry and for missionary work.

DISCUSSION

Rev. J. M. M. Gray
Pastor Elm Park Methodist Episcopal Church
Scranton, Pennsylvania

As Dr. M. P. Burns has suggested, my time has been so invaded that I have but a very few minutes to suggest a line of thinking, rather than to inaugurate a discussion. To the Federal and Municipal Agencies for the alleviation of unemployment we must give our highest endorsement; and the Goodwill Industries need no defense before any body of Methodists. Nevertheless, while Dr. E. J. Helms is pursuing Dr. M. L. Robinson with his 90 cents, into the regions of a curious and original eschatology, it is to be remembered that, at their best, these Federal and Municipal Agencies and the Goodwill Industries are but temporary expedients which attempt to relieve an immoral social condition, the roots of which they do not touch.

The Church Must Eradicate the Cause

The Church must reach and eradicate the cause of unemployment, and it will not do so by ever so well-ordered machineries of relief. If I may illustrate the point with a passing criticism of that remarkable and provocative address of the morning it will be this: We were told in that address that you cannot build a civilization and violate a single principle of an ant hill. It will be far nearer the truth to say that you cannot build a civilization without violating every principle of an ant hill. Your ant hill is an automatic activity, sustained by a single impulse, that of physical reproduction. The ant hill has no self-conscious purpose, no freedom to choose, no conscience, no apprehension of life. Its social order is a mechanism without a moral ideal, moral standards, or moral experience; and I submit that you cannot build a civilization on the principles which maintain such an existence. What I am trying to illustrate is this: That the cure of unemployment, like that

of our other social disorders, will be found in the eradication of the moral evil from which it springs; for when you have your social machineries perfectly organized, when you have your industrial relations perfectly adjusted, when you have your social agencies in perfect alignment, your society could be, nevertheless, a hell of conflicting desires, ambitions, passions and evil will, and it is the roots of these which must be eradicated if the mechanism of society is to be sustained in co-operative and satisfying life.

It is this moral root of social ill which heretofore has been reached, and it is the moral or immoral meaning of social institutions which have been emphasized in order to bring about their abolition. For instance, slavery! We have been taught that it was not until slavery was discovered as an economic evil that its abolition was secured, but the truth is, it was realized as an economic evil long before its destruction was in sight. Some years before the Civil War, Helper's "Impending Crisis," a book written by a southern man, laid bare facts which proved that slavery was economic suicide, and the South was aroused as never before. John Sherman was threatened with the loss of his political position because he contributed to a fund for the publication of the book. Nevertheless, the North was not aroused to any pitch, nor was the cause of abolition to any extent advanced. It was another book written later, a book which, from a literary point of view left very much to be desired, "Uncle Tom's Cabin," which, flung into the arena, awakened wide-spread and passionate antagonism, not to the economic waste, but to the moral evil of slavery, and it was the moral passion which sustained and made successful the anti-slavery movement.

Or take prohibition! It has been widely advertised in recent years that the progress of the prohibiton movement in America reached its victory because great industrial concerns realized the economic waste involved in liquor drinking, but there are yet economic wastes as great as those caused by drinking which industrial concerns have not rectified. The sources of the prohibition victory go back to the days when groups of timid women, with the white bows of the W. C. T. U., flung the moral challenge of prohibition into the face of America, and it has been the moral issue insisted upon by the Church which, gathering strength through the years, has crowded the prohibition campaign into the victory of the 18th Amendment.

Unemployment a Moral Evil

Likewise, the Church will find the way out of the evil of unemployment, not by making more comfortable those who are within it, but by driving home to both employers and employees the fact that unemployment is ultimately a moral evil. No preacher needs to have this emphasized. I submit to you,

that there is nothing which more surely destroys morale, more certainly undermines both personal and crowd morality, than unemployment. It is repeated frequently that in hard times, in times of unemployment, people turn to the Church, but any one of us knows it is not the unemployed man who turns to the Church in such times, it is those who are dependent on him. And it goes without saying that the most sinister and demoralizing influence in the employed worker's life is the haunting fear that he may lose his job at a time or age when new employment will be difficult to secure.

The Church, in other words, by virile and constant emphasis, must bring home to society this fact: that unemployment, like slavery and intemperance, is a moral wrong. When I say that some of you are immediately thinking how hard it will be, how costly it may prove to be, what courage it may take, to thrust that message home to the wealthy and to the employers in our Churches; but I remind you that it will be harder, it will be far more costly, and it will take a great deal more courage, for you to bring that message home to organized labor. Yet it must be done; because the causes of unemployment do not lie exclusively at the disposition of either class. The one certainty with which we must reinforce our purpose is in that noble word of Theodore Roosevelt, that "this country will not be a good place for any of us to live in unless we make it a reasonably good place for all of us."

"To what extent are we interested in the welfare of the other man? Does it stop at the place where his relationship to us ends? Or does it continue into those recesses of his life in which we have no part personally, but concerning which we have a moral obligation, whether we be saint or sinner? We may not answer vocally this question, but somewhere along the road they will insist upon an answer, and it may take more than words to make the response then demanded."

Reports of Findings Committees

I. COMMITTEE ON GOODWILL INDUSTRIES GROUP

The steady growth of the Goodwill Industries, both in magnitude and effectiveness of their work, and their progress into self-support, have fully justified the faith of their founders, and demonstrated the soundness of both the spiritual and economic principles upon which the Goodwill Industries stand.

It is a far step from the unscientific and pauperizing method of doling out "poor funds" in our churches, to the basis of sound philanthropy, which operates on the principle of "Not Charity, But a Chance."

The Goodwill Industries have enlisted the interest and cooperation of more people, both inside and outside of the membership of the Methodist Episcopal Church, than any other type of institution that the Church has yet created. Although established in only twenty-one cities, and for the most part still infant institutions, last year 500,000 households contributed to these institutions through Goodwill Bags; 10,000 of the aged, crippled, handicapped and unfortunate were given employment; and $500,000 received from waste materials were paid to these workers in wages; and fully 750,000 customers were served in Goodwill Stores. Every week-day the Gospel has been preached to over a thousand persons in the Chapels of the Industries.

In the Settlements and Institutional Churches affiliated with the Goodwill Industries the Gospel has been preached in nearly every alien tongue, and taught in classes and organizations; thousands of children have been received into Day Nurseries, Kindergartens, Industrial Classes, Clubs, Scouts, Vacation Bible Schools, and the Sunday Schools of these institutions.

Hundreds of men and women have been taught trades and given vocational guidance in these centers of Christian philanthropy. Hundreds of broken and homeless men have found shelter and salvation in their missions and chapels. The sick and afflicted are being ministered to in clinics, or in their homes, by the visiting nurses of the Goodwill Institutions.

In this year of nation-wide unemployment and social unrest, the Goodwill Industries have played no small part in easing the attendant suffering and social dissatisfaction by furnishing employment to the casual and migratory laborer as well as to the self-respecting heads of families, who, in the economic reconstruction, have been forced into idleness.

Despite the newness of these enterprises and their experimental nature, the lack of experience on the part of many of us leaders, the misunderstanding of our ideals, and the spiritual

principles of this work and resulting lukewarmness of many persons, and the rivalry and competition of other institutions, we feel the material progress and spiritual victories of the past year justified our conviction that God is in this work.

GEORGE G. HOLLINGSHEAD, Jersey City, New Jersey
SAMUEL QUICKMIRE, San Francisco, California
THOMAS GREENE, St. Louis, Missouri

Committee.

II. COMMITTEE ON ACTIVITIES, STAFF AND EQUIPMENT

We, the Committee on Activities, Staff and Equipment, make the following general recomendations covering the activities, staff and equipment of the modern church:

1. *Survey.* In too large a measure the Church of today is governed by the blessed trinity of chance, accident and mistake. Building upon unconfirmed belief has been her most costly error. In other realms whim and caprice have been replaced by scientific and accurate surveys. The Church, too, must accept this method if she would have the largest measure of success. The A. B. C. of her task is thoroughly to examine herself and the community in which she works. The discovery of the largest number of facts concerning the Church and the community is fundamental to the formation of a program.

2. *Program and Purpose Growing Out of Survey of Community.* The purpose of any church, whatever its location, is the carrying to every individual in its community first, and then to the uttermost part of the earth, the full gospel of Jesus Christ, for body, mind and spirit, the keeping safe and saving of the whole life of every soul whatever its race or condition. With this purpose and having completed a survey of the community and possible constituency of the church in question, a program should be set up to meet such possible constituents on the basis of mutual interest. Such activities, organizations and services should be introduced as meet the needs of the situation, furnishing contacts for the Christianization of their every interest. With purpose and program in mind the adaptation or building anew of equipment can be taken up intelligently. The structure should be built adequately to house the program, not a building constructed, and then an attempt made to fill it with activities.

3. *Staff.* Every properly organized church should have a staff of workers with special training for particular types of service and with clear appreciation of the high values served by and the main purpose of the whole program. The personnel of the staff should be such as required to serve the needs of

the community in Christian method and spirit. While varying with different fields, generally speaking, the staff will be pastor, director of religious education, leaders in work with young people and children, parish visitors, office secretaries and others as needed for specialized work.

4. *Co-operation.* That we ask the Committee on Social and Religious Surveys to make for us a study of the various types of churches demanded by the modern American city; then upon the basis of this study to make a thorough-going, constructive statement of the field, program, building staff and equipment for each type: that the Council of Cities offer through its Committee of Activities, Staff and Equipment such co-operation as may be necessary to further these studies.

5. That the Council of Cities raise a standing committee on Activities, Staff and Equipment.

Rev. George L. Nichols, New York City, New York
Miss Mary E. Samson, Philadelphia, Pennsylvania
Rev. Ralph E. Diffendorfer, Chicago, Illinois
Rev. Frank O. Beck, Evanston, Illinois
Mr. O. J. Bowman, Toledo, Ohio
Rev. William S. Mitchell, Philadelphia, Pennsylvania
Rev. G. Bromley Oxnam, Los Angeles, California
Rev. W. I. Shattuck, Forest Hills, Massachusetts
Rev. C. C. Webber, Denver, Colorado
Rev. Henry S. French, Philadelphia, Pennsylvania
Rev. Fred W. Church, Binghamton, New York
Committee.

III. COMMITTEE ON FOREIGN-SPEAKING GROUP

We rejoice in the action of the last General Conference of the Methodist Episcopal Church in creating the Foreign-Language Commission of Seven for the purpose of studying the past development, the present situation, and the needs for work among foreign-speaking peoples in the United States, for the purpose of reporting to the General Conference of 1924 the best methods of promoting and organizing this work.

Inasmuch as the personnel of the Commission appointed by the Board of Home Missions and Church Extension of the Methodist Episcopal Church guarantees an unbiased and statesmanlike appraisal and report, and inasmuch as their study and the recommendations which will follow will set the standards for future co-ordinated advance, we recommend:

1. That the present three-fold program of Worship, Religious Education and Social Service be continued and developed.

We congratulate those churches which have taken the place of leadership in welcoming foreign-speaking peoples into their fellowship, and we recommend:

2. That each church minister to the foreign-speaking peoples in its community through a program which will bring them into the full life of the church.

For the purpose of encouraging a deeper appreciation of the background and traditions of foreign-speaking peoples, and in order that we may more effectively minister to their needs, we recommend:

3. That study classes be formed in all churches situated in polyglot or foreign-speaking communities.

We express our appreciation of the tracts published in foreign languages under the direction of the Committee of Six and we recommend:

4. That all workers among foreign-speaking peoples give special attention and effort to securing the widest and wisest distribution of these tracts and any others that may be published.

To promote fellowship among workers among foreign-speaking peoples and to carry out the program stated in 1, we recommend:

(a) That frequent conferences be held in cities where there are sufficient workers to justify the plan; and (b) that annual meetings be called in which workers among foreign-speaking peoples shall be assembled for conferences on the problems of their work.

Whereas the approach to any foreign-speaking group demands a highly specialized leadership, and Whereas there are two distinct problems: (a) Dealing with foreign-born adult immigrants, and (b) the native-born children of foreign-speaking parentage, we recommend:

6. That the Church through its schools provide special courses of study and supervised field work for training leadership for each of these groups.

In view of the gratifying response to a sane evangelistic appeal to foreign-speaking peoples, and the unprecedented opportunity presented in this field today, we recommend:

7. The continuance and enlargement of a co-ordinated program of the Bureau of Foreign-Speaking Work and the Department of Evangelism of the Board of Home Missions and Church Extension.

Paul DuBois, Philadelphia, Pennsylvania
Lena B. Newton, New York City, New York
Committee.

IV-A. COMMITTEE ON EVANGELISM

Recognizing the rich opportunities now facing our city churches, we are convinced that the supreme effort of the next Church Year should be centered on all kinds of evangelism. The vast extensive programs under the Centenary has made possible and even necessary an intensive campaign for the winning of men to the Christian life and service. Let our slogan be, "To reach the last person for whom we are evangelistically responsible."

Preparation

1. *The Workers.* A happy, passionate, triumphant evangelism can come to our city churches only as the people rethink the great Christian truths. A first-hand knowledge and real mental grasp of the true evangel is absolutely necessary as a basis for impelling conviction and lasting inspiration in evangelistic work. Others do not win a personal experience of the living Christ from those who merely repeat ancient phrases and mechanically practice religious customs. There is strong need for a rebirth of vital Christian truth in the thinking of our church-people as a preparation for personal evangelism. Weeks of information by instructive preaching, literature and study classes are required for cultivating the roots of religion in the members themselves, if they are to become fruit-bearing branches.

2. *The List of Prospects.* Only a genuine study of conditions and survey of the Church field will bring us into active touch with the men, women and children for whom we are responsible. Haphazard methods miss many of the best prospects. Actual lists are essential to thorough, definite work.

Methods

1. *Personal Evangelism.* Groups of workers are to be given definite assignments and from these workers definite reports are to be received at stated times. Given an awakened thought-life and definite tasks to perform, any personal worker will gain in confidence and passion for the work. This is the fundamental method of Jesus and should be used by His Church the whole year through. It always wins.

2. *Public Evangelism.* Sunday and church night services and special Church days provide a continuous opportunity for evangelistic effort. But these services call for something much more alive than the smug repetition of time-worn sentences, formal Church practices, and the routine of regular worship. If evangelism is to win in the public service, pastor and people must put the passion and meanings of God into every part of the service of worship.

3. *Educational Evangelism.* Youth provides a field of evangelism which is ever whitening to the harvest. Personal

contacts, training classes and pastoral leadership can win our young people to sane and potent decision. Neglect to do this is tragic. Too many of our young men and young women lack adequate knowledge of the simplest truths of our religion for the moral and spiritual struggle.

4. *The Lenten Season.* No city church can afford to miss the cumulative opportunity which the Lenten Season provides. The whole evangelistic purpose of the church should aim to produce a climax of evangelism along all lines at the Easter Season. A period of special meetings for the church or community will hold the united attention of the people to these matters of first importance.

5. *Special Efforts.* Big opportunities for evangelistic effort are presented through community campaigns of special meetings, religious education and industrial evangelism. Such movements as Win-My-Chum week, efforts on behalf of foreign-speaking peoples, and the recovery of lapsed members of the church furnish a valuable basis of effective endeavor.

Conservation of Evangelistic Results

The easy relapse of the whole church after special efforts is a danger that cannot be too carefully avoided. The tendency to close our evangelistic efforts after persons have been won to the Christian life and their names placed on the church roll is common but decidedly disastrous. Spiritual calamities are avoided only by tieing people into the thought-life and the work-life of the Church. No church permanently succeeds which fails here. God save us from a merely statistical evangelism. God save us to a productive, living evangelism.

Rev. Guy H. Black, North East, Pennsylvania
William S. Mitchell, Philadelphia, Pennsylvania
Rev. H. J. Burgstahler, Rochester, New York
Rev. A. J. Croft, Duluth, Minnesota
Rev. Charles S. Otto, Salem, Massachusetts
Rev. E. E. Pearce, Cleveland, Ohio
Rev. Louis C. Wright, Cleveland, Ohio
Committee

IV-B. COMMITTEE ON INDUSTRIAL EVANGELISM

Christianity seeks to make the will of God regnant in all the activities of man. God's will, as revealed in Christ, must rule in the individual life, and just as truly in the collective life of man. In the face of unparalleled world crisis, it is imperative that the Church fearlessly face that section of our collective life known as the industrial order and ascertain whether the will of God is enthroned therein. The Church must clearly

ascertain likewise, whether the present difficulty arises from the unchristian activities of men within the order, or whether the very industrial system itself is organized upon a basis that largely negatives the endeavors of men who are today sincerely trying to make God's will dominant in the work-life of man.

A frank appraisal of our industrial life reveals that it is organized around an acquisitive principle and based upon a competitive motive. It would appear that an order in which God's will rules would be organized upon a service principle and based on co-operation. Therefore, it is incumbent upon the Church to teach the fundamental social principles of Jesus that reveal God's will for collective activities—to study accurately the violations of these principles and remove them, and seek the reorganization of industry so that these principles may rule.

It is clear that Jesus believed that men and not things are the goal of social living. This teaching calls for a reversal of the dominating idea in industrial practice wherein things are placed before men. Jesus calls upon us to recognize the solidarity of the human family. This automatically rules out the conception that conceives of labor as a commodity or a machine, and at once insists upon a recognition of brotherhood in industrial organization. Jesus also believed in the supremacy of the common good. Industrial history reveals without question the violation of this principle, and the Church must squarely face the question, "Can the common good be made supreme under our present morality of ownership and property concepts?"

It would appear that the Church must teach with increasing power the stewardship of property and insist that the right of property of Christian use be affirmed, but property used for the purpose of securing power be denied. In this connection the Church should teach that income must be put finally upon the basis of service rendered, and that no man's economic existence should be dependent upon the autocratic control of another. Jesus would guarantee equal rights for all. Modern industrial life has denied to vast numbers the right to be well-born, to have a home, an education or true subsistance. Jesus recognizes that co-operation and not selfish competition is the law of progress. The Church must call for a reorganization of industry so that this principle of progress may be practiced. And, finally, Jesus teaches that love and not force is the social bond.

That God's will as revealed in the teaching of Jesus may rule in industry is the goal of industrial evangelism. It would appear that a new spirit must be generated among men to make possible the rule of these teachings, and also and equally essential that the process of reorganizing industry must be begun at once if this spirit is to live after having been generated. The reorganization of industry, judging from similar reorganizations that have occurred in the religious, intellectual and political

realms, calls for the expression of true democracy in industry, since democracy offers the best known method wherein brotherhood may be expressed and co-operation accomplished.

During these crucial days of transition in which the motive and practice of industry is being changed, the Church joyfully recognizes a large and increasing number of employers and also labor organizations who are seeking to introduce the Christian spirit into their dealings with each other and the consuming public. These men are helping to break down the commonly accepted philosophy of modern industry wherein it is thought that selfish desires are the only sufficient motive to drive labor to work and stimulate the development of industry, and wherein service is but incidental. They are breaking down the teaching of economics, statesmen, and educators who have joined hands to proclaim this philosophy.

It should be seen that true motives are vital in leading mankind toward the goal of the Kingdom of God. The Church stands today as the only existing institution organized for the purpose of generating such motives, and we call upon the Church to declare and interpret the Social Creed of the Churches and the General Conference Resolution dealing with the problem.

While the Church must recognize that the Kingdom of God cannot be built upon foundations of economic injustice, it must teach in no uncertain utterance that this entire endeavor is a matter of definite Christian Evangelism. The Church, through Christ, must produce that sense of conviction in the heart of the individual that will result eventually in a change of heart, a new vision of Christ and the social obligations involved in accepting His Lordship in the individual life, and that driving dynamic that sustains in time of temptation, ennobles in times of suffering and sacrifice, and makes possible a veritable sharing in the Cross of Calvary in order that the world may be redeemed.

Rev. O. W. Auman, Denver, Colorado
Rev. G. Bromley Oxnam, Los Angeles, California
Rev. T. J. Pettit, Fort Dodge, Iowa
Rev. W. J. Jones, Struthers, Ohio
Mr. A. J. Muste, Katonah, New York
Mr. James Myers, Wappingers Falls, New York
Dr. George B. Dean, Philadelphia, Pennsylvania
Dr. Worth M. Tippy, New York City, New York
Rev. A. W. Taylor, Indianapolis, Indiana

Committee

V. COMMITTEE ON CITY SOCIETIES

1. *A Pamphlet on City Societies.* We recommend the preparation and publication, by the Board of Home Missions and Church Extension of the Methodist Episcopal Church, of a pamphlet on the organization and work of the City Societies. This pamphlet should include, first, the substance of the disciplinary action related to City Societies; second, the recommendations properly edited and arranged, contained in the findings of the City Societies Group at the Council of Cities held in Pittsburgh, Buffalo and Chicago; third, any other recommendations for the organization and work of City Societies which the Department of City Work would deem desirable, and fourth, a list of the names, addresses and officers of existing organized City Societies. Such a pamphlet would be of large use in promoting the organization of new City Societies.

2. *Increased Local Financial Support.* We record our grateful appreciation in behalf of our several cities represented for the greatly increased program of work made possible by the comparatively large appropriations of Centenary funds from the Board of Home Missions and Church Extension of the Methodist Episcopal Church, but we recognize the peril of diminishing activities in collecting funds from our local constituency while depending upon these large resources from the general Church. We direct the serious attention of all our Societies to their responsibility for raising the largest amount possible from their local constituencies.

3. *On Federation and Co-operation With Other Churches.* We again call attention to the provision of the Discipline to the designation of the City Society as the agency of our Church for co-operation and federation with other denominations in the cities. We are gratified at the tendency to organize City Federations of Churches on a basis which makes the respective denominational agencies participate equitably in the business of the Federation. In this work we recommend that the principle of allocating fields of endeavor to the denominational agencies respectively be given consideration in each case of proposed new work before considering the operation of the same under the auspices of the Federation.

4. *An Example of Democracy.* In these days when we are advocating so strongly the principle of co-operation in industry we call upon our City Societies to carry out to the fullest extent the principles of the democratic and representative character of the organization, giving the fullest publicity to all its transactions.

5. *Relation to Appointed Leadership.* We believe that the custom already adopted by certain of our Bishops of inviting the Secretary of the City Society to become a member of the Cabinet or at least to sit with the Cabinet during the considera-

tion of appointments to city charges receiving missionary support will work for harmony of administration and for the assignment of the best filled leaders to the charges; and we recommend the extension of this plan as far as practicable.

6. *Simplified Administration of Church Extension Grants.* Without diminishing the legal security required by the General Conference for Church Extension grants to properties owned by City Societies, we recommend that serious consideration be given by the Board of Home Missions and Church Extension to the simplification of this administration.

7. *Church Property on the Business Thoroughfare.* We recommend that the development of church properties on important business thoroughfares be made with careful consideration for the advantages of future revenue to be derived from the rental of a part of the space for business or other income-producing purposes.

8. *Auxiliaries.* We commend the plan of creating auxiliaries from among the members of our residential suburban churches which shall be related respectively to down-town and mission churches where this personal interest and service will supplement the service of the local membership in promoting the missionary program of the church.

9. *The Care of the Delinquent and Handicapped.* Probably no class of people is more neglected by Protestantism than the friendless folk who pass through Children's Courts, Courts of Domestic relations, Houses of Correction, and Reformatory Schools. We earnestly commend to the leadership of our Church in the cities of America the religious care of these unfortunate young men, young women and children.

10. *The Unchurched Masses.* The responsibility is upon us in overwhelming measure to adapt our methods and present our message in the manner that will reach the unchurched masses of our cities. We believe that every church should have a passion for the religious awakening of every unchurched person dwelling in its immediate neighborhood, no matter what the nationality or present condition in life may be.

11. *Co-operation and Extension.* We believe more than ever in the usefulness of the City Society as the agency of the Church through which the Board of Home Missions and Church Extension may carry forward all of its Home Missionary and Church Extension enterprises in cities. We are therefore gratified that the number of organized City Societies has grown to one hundred and fifteen, and we commend the formation of new Societies wherever practicable.

12. *Appreciation.* We renew our unqualified appreciation of our able and devoted leader, Dr. Melvin P. Burns, Superintendent of the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, whose fair and considerate estimate of each local

situation developed through close personal observation has made him the competent arbiter of our whole city problem, and we enthusiastically pledge him our loyal support in winning the cities of America for our Lord Jesus Christ.

Rev. M. L. Robinson, New York, New York
Rev. W. A. Layton, Brooklyn, New York
Rev. John S. Rutledge, Cleveland, Ohio
Rev. A. F. Reimer, Boston, Massachusetts
Rev. J. St. Clair Neal, Baltimore, Maryland
Rev. D. L. Marsh, Pittsburgh, Pennsylvania
Rev. J. E. Martin, Detroit, Michigan
Rev. John Thompson, Chicago, Illinois
Rev. John Watchorn, Philadelphia, Pennsylvania

Committee

VI. COMMITTEE ON COMPLIMENTARY RESOLUTIONS

Your Committee submits the following resolutions, as embodying the sentiments of the Council relative to the facts following:

1. Our thanks are tendered to Bishop Thomas Nicholson, of the Chicago Area, to Dr. M. P. Burns, Superintendent of the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, and to the Program Committee for the ample and satisfactory range of topics adopted for presentation at this session. While it is true that at every one of our annual meetings there has been a high average of subjects we are persuaded that those of this fifth session are by far the best of the series.

2. Our thanks are extended to the brethren, clerical and lay, who have formulated and presented these themes in such able manner.

3. We record our gratitude for the Christian spirit which, amid the necessary diversities of opinion, has kept passion quiet. Mutual courtesy has reigned without exception.

4. Those of us who were present at the first session of the Council of Cities in this city, only one block from where we sit today, and where three-score was the limit of those in attendance, see in the large increase in numbers the earnest desire to be possessed of the spirit of knowledge and fitness for the stupendous City task, and we record our gratitude to God for progress made and results obtained in every department of our City work.

5. To Dr. John Thompson, ever alert and hospitable, and to his associated members of the Entertainment Committee, to the Chicago Missionary and Church Extension Society, for its bountiful banquet, to Dr. William P. Shriver, Director of City and Immigrant Work, Board of Home Missions of the Presbyterian Church in the U. S. A., to Dr. D. D. Forsyth, Corresponding Secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, for his interest and statesmanlike address to us, to the Minnesota Quartette for its fine music, and to the Management of the LaSalle Hotel, our Headquarters, for very many courtesies, and finally to Dr. Lynn Harold Hough for his inspiring addresses at our moments of devotion, we extend our hearty thanks.

J. St. Clair Neal, *Chairman,*
Reese B. Kester, *Secretary.*

WHERE CROSS THE CROWDED WAYS OF LIFE

Where cross the crowded ways of life,
  Where sound the cries of race and clan,
Above the noise of selfish strife,
  We hear thy voice, O Son of man!

In haunts of wretchedness and need,
  On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
  We catch the vision of thy tears.

From tender childhood's helplessness
  From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
  Thy heart has never known recoil.

The cup of water given for thee
  Still holds the freshness of thy grace;
Yet long these multitudes to see
  The sweet compassion of thy face.

O Master, from the mountain side,
  Make haste to heal these hearts of pain,
Among these restless throngs abide,
  O tread the city's streets again,

Till sons of men shall learn thy love
  And follow where thy feet have trod:
Till glorious from thy heaven above
  Shall come the city of our God.

—*Frank Mason North.*

PROCEEDINGS OF THE FIFTH ANNUAL MEETING OF THE COUNCIL OF CITIES OF THE METHODIST EPISCOPAL CHURCH, CHICAGO, ILLINOIS, FEBRUARY 21-23 1922

TUESDAY, FEBRUARY 21

Morning Session

The Fifth Annual Meeting of the Council of Cities of the Methodist Episcopal Church was called to order in the First Methodist Episcopal Church, Chicago, Illinois, Tuesday, February 21, 1922, at 9.30 A. M., by M. P. Burns, Superintendent of the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

The spiritual note of the Council was struck by Lynn Harold Hough of Central Methodist Episcopal Church, Detroit, Michigan, in his opening devotional address.

George G. Hollingshead of Jersey City, New Jersey, was elected Secretary.

John Thompson was called to the chair.

M. P. Burns then read the keynote address: "The Church Salvaging Civilization."

On motion of A. F. Reimer of Boston, Massachusetts, it was voted that the address of M. P. Burns be published in pamphlet form and placed in the hands of every delegate.

M. P. Burns took the chair and introduced the next speaker, Mr. O. J. Bowman, Director of Religious Education, St. Paul's Methodist Episcopal Church, Toledo, Ohio, who read a paper on "The Departmentalized Church."

Discussion was led for six minutes by George L. Nuckolls, Pastor of St. James Methodist Episcopal Church, New York City.

Further discussion was participated in by the following: O. W. Fifer of Central Avenue Methodist Episcopal Church, Indianapolis; G. K. MacInnes of First Methodist Episcopal Church, Green Bay, Wisconsin; John Thompson, Executive Secretary, Chicago Home Missionary and Church Extension Society, Chicago; R. M. Atkins of Central Methodist Episcopal Church, Detroit, Michigan.

M. P. Burns then introduced Dr. William P. Shriver of the City Department, Board of Home Missions, Presbyterian Church in the U. S. A., of New York.

At 11:30 A. M. the next topic was taken up: "Symposium on Activities." The first paper was read by A. M. D. Riggio, Pastor of the Jefferson Park Methodist Episcopal Church, New York City, whose subject was "Fresh Air Work."

While Mr. Riggio was speaking a pictorial pamphlet of the Jefferson Park Parish was passed to the delegates.

M. E. Levit, Pastor of Fifth Street Temple, Philadelphia, Pennsylvania, presented a paper on "The Free Clinic Dispensary."

William Grumm, Pastor of Kaighn Avenue Methodist Episcopal Church, Camden, New Jersey, spoke on "The Happy Hour."

Thomas E. Greene, Pastor of Trinity Methodist Episcopal Church, St. Louis, Missouri, summarized the discussions under the Symposium on Activities.

Bishop Thomas Nicholson, Resident Bishop of the Chicago Area was introduced and addressed the Council.

Mr. Brown, in charge of the assignment of rooms and entertainment was introduced and made announcements.

Announcement was made of Finding Committees as follows:

Goodwill Industries Group: G. G. Hollingshead, Samuel Quickmire, Thomas E. Greene.

Activities, Staff and Equipment: R. E. Diffendorfer, W. S. Mitchell, W. I. Shattuck, O. J. Bowman, F. O. Beck, G. Bromley Oxnam, C. C. Webber, Fred Church, Miss M. E. Samson, J. E. Wagner.

Foreign-Speaking Group: Paul Du Bois, C. C. Webber, W. I. Shattuck, Carl Gage, A. M. D. Riggio, Miss Lena Newton, William M. Gilbert.

Evangelistic Group: J. Stitt Wilson, D. L. Marsh, T. J. Pettit, G. Bromley Oxnam, O. W. Auman, W. J. Jones, J. B. Hawk, G. B. Dean.

City Group: M. L. Robinson, D. L. Marsh, John Watchorn, A. F. Reimer, J. St. Clair Neal, W. A. Layton, J. E. Martin, John Thompson, John S. Rutledge.

Complimentary Resolutions: J. St. Clair Neal, Alex. Corson, R. B. Kester, I. W. Miller, F. O. Beck.

Bishop Nicholson dismissed the session with the benediction.

Afternoon Session

After a hymn and a song by the Minnesota Quartette, L. H. Hough gave the devotional address.

The next on the program was a paper by E. F. Tittle, Pastor of the First Methodist Episcopal Church, Evanston, Illinois, on the subject: "The Spiritual Purpose of Religious Education."

This was followed by a paper by William G. Seaman, Pastor First Methodist Episcopal Church, Gary, Indiana, on "Spiritual Goals and Weekday Religious Education."

John Thompson announced the death of Dr. Martin A. Cadey, District Superintendent of Chicago.

The next paper was by A. F. Reimer, Executive Secretary of the Methodist Episcopal Church Union, Boston, Massachu-

setts, on "The Spiritual Purpose of Daily Vacation Bible School."

The next paper was by M. S. James, Pastor Methodist Episcopal Church, Revere, Massachusetts, on "The Spiritual Purpose of Recreation."

Discussion of the preceding papers was led by O. W. Auman, Superintendent of Denver District, Colorado Conference, Denver, Colorado.

The Minnesota Quartette sang two selections.

George B. Dean announced the evangelistic program at the Y. M. C. A. tomorrow at noon hour for luncheon.

Ralph Welles Keeler made an announcement concerning turning in of manuscripts and a picture to be taken at the close of this session.

The Council joined in singing "Faith of our Fathers."

John M. Versteeg was nominated Assistant Secretary and elected.

The next address was by William L. Stidger, Pastor St. Marks Methodist Episcopal Church, Detroit, Michigan, on "How to Secure a Constituency and Conduct a Successful Sunday Night Service."

The discussion was led by Rev. Roy L. Smith, Pastor Simpson Methodist Episcopal Church, Minneapolis, Minnesota.

M. L. Robinson, Executive Secretary of the New York City Society, took up the discussion and then announced a meeting of the delegates of the Organized City Societies.

Announcements were made by M. P. Burns, John Thompson and J. St. Clair Neal.

A picture of the Council was taken, after which we stood adjourned.

Evening Session

The meeting opened with the singing of "We May Not Climb the Heavenly Steeps," after which L. H. Hough conducted the devotions. Hymn number 98 was sung.

M. P. Burns introduced R. E. Diffendorfer, Secretary Department of Education, Committee on Conservation and Advance, Chicago, Illinois, who opened the discussion of the evening on "The Parish House Under the Church," and distributed a printed outline.

An extended discussion followed in which the following took part: G. G. Hollingshead, H. J. Burgstahler, H. H. Downey, M. E. Levit, G. L. Nuckolls, W. M. Tippy, Chesteen Smith, W. G. Seaman, J. E. Bowes, E. J. Helms, Harry Wilson, R. M. Atkins, J. V. Thompson, J. E. Martin, Arlo Brown, K. K. Quimby, E. E. Pierce, M. P. Burns, J. S. German, F. C. Baldwin, Earl Hoon, C. C. Webber, Miss L. P. Gaston, R. C. Brown, F. H. Callahan, C. L. Swain, and others.

W. Shriver of the Board of Home Missions of the Presbyterian Church in the U. S. A. spoke.

The meeting was closed with prayer by Dr. Alva Taylor of the Church of Disciples of Christ.

WEDNESDAY, FEBRUARY 22

Morning Session

After a song service led by the Minnesota Quartette the devotional address was given by Lynn Harold Hough.

Following the program the paper was read by Mrs. May Leonard Woodruff, Corresponding Secretary of the Woman's Home Missionary Society of the Methodist Episcopal Church, on the subject, "City Program of the Woman's Home Missionary Society in Co-operation with City Methodism."

Miss W. L. Stack of the Philadelphia Deaconess Home was introduced.

Then followed the address by Ira G. McCormick, Pastor of First Methodist Episcopal Church, Newark, Ohio, on the subject: "The Responsibility of the Central Church for Developing Outside Sections in Cities of 25,000 to 100,000."

D. D. Forsyth, Corresponding Secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, was introduced and addressed the Council.

The next address on the program was by William S. Mitchell, Pastor of Calvary Methodist Episcopal Church, Philadelphia, Pennsylvania, on "The Responsibility of the Suburban and Residential Church in the Larger Cities to the City Society and the Downtown Church."

Following the program the next paper was read by I. E. Miller, Superintendent, Cleveland District, Northeast Ohio Conference, on "The Responsibility of the City Society for Church Extension in the Suburban Sections."

The discussion on the four preceding papers was led by H. J. Burgstahler, Pastor First Methodist Episcopal Church, Rochester, New York.

Further discussion was carried on by P. H. Fry of Columbus, Ohio, F. H. Coman of Rochester, New York, and G. G. Hollingshead of Jersey City, New Jersey.

F. H. Blair of the Goodwill Industries of Southern California, Los Angeles, California, read the next paper on "The Goodwill Industries Exhibit." Many interesting articles of Goodwill manufacture were shown.

John Thompson, Executive Secretary, Chicago Home Missionary and Church Extension Society, Chicago, Illinois, gave the next address on "The City Society and Civic Institutions."

John Thompson introduced Miss Jennie Beardsley, a deaconess, who spoke on her work with the Juvenile Court,

and Miss Helen Sutherland, who told of her work in civic institutions for delinquents.

Frank O. Beck, Professor of City Methods, Surveys and Field Work, Garrett Biblical Institute, Evanston, Illinois, closed the discussion.

M. P. Burns announced luncheon at the Y. M. C. A., the banquet and meeting places of Committees.

The Minnesota Quartette favored the Council with a song.

The session was dismissed with the benediction by T. E. Greene of St. Louis, Missouri.

Afternoon Session

Th Minnesota Quartette led the song service preceding the devotional address by Dr. Lynn H. Hough.

The Quartette sang.

M. P. Burns introduced William M. Gilbert, Director of the Bureau of Foreign-Speaking Work of the Board of Home Missions and Church Extention of the Methodist Episcopal Church, Philadelphia, Pennsylvania, who was in charge of the "Symposium on Foreign-Speaking Work."

William M. Gilbert outlined the scope of the discussion and introduced Miss Edith McDowell, Director of Americanization, Morgan Memorial, Boston, Massachusetts, who read a paper on "Americanization in Co-operation With Civic Agencies."

Ralph Welles Keeler called attention to the publicity given to Miss McDowell's paper in Chicago papers delivered at the church while she was reading her paper, and appealed for co-operation with the Publicity Department on the part of speakers.

The next speaker introduced was Corrado Riggio, Italian Pastor St. Paul's Methodist Episcopal Church, Jersey City, New Jersey, whose subject was: "Evangelism Among the Italians."

Following this paper, William M. Gilbert read a paper on "Evangelizing the New American," which closed the Symposium on Foreign-Speaking Work.

William C. Sainsbury of the Minnesota Quartette sang as a solo Ralph Welles Keeler's immigrant hymn, "The Streaming Hordes."

Further announcements were made concerning the banquet Thursday evening by Mr. R. C. Brown.

The next on the program was the Symposium on Industrial Evangelism.

G. B. Dean, Superintendent of the Department of Evangelism of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia, Pennsylvania, was introduced and took charge.

After a hymn had been sung Dr. Dean introduced T. J. Pettit, Pastor Epworth Methodist Episcopal Church, Fort

Dodge, Iowa, who read a paper on the subject: "Reaching the Operatives."

Bishop Paul Jones, Bishop of the Protestant Episcopal Church and Secretary of the Fellowship of Reconciliation, New York, was introduced. He spoke on "Can the Church Function as a Dispenser of the Social Gospel."

The Minnesota Quartette sang.

G. B. Dean then introduced Mr. James Myers, Executive Secretary Board of Operatives, Dutchess Bleachery, Inc., Wappingers Falls, New York, who spoke on "Evangelizing Industry—Attempts at Christianizing the Industrial System in a Single Plant."

Mr. A. J. Muste, Dean of the Brookwood Workers' Independent College, Katonah, New York, then spoke on "Attempts at Christianizing the Industrial System in an Entire Industry."

M. L. Robinson moved that these outside speakers be given a vote of thanks and it was unanimously passed.

E. J. Helms of Boston pronounced the benediction.

Evening Session

A song service was conducted by Roy L. Smith.

Miss Lucy Page Gaston, Superintendent of the National Anti-Cigarette League, was presented and talked for a few minutes. Lynn Harold Hough conducted the devotions, after which the Quartette sang.

G. Bromley Oxnam, Pastor of the Church of All Nations, Los Angeles, California, spoke on "The Industrial Outlook in Europe."

The Quartette sang again.

Prof. H. Franklin Rall, Professor of Systematic Theology, Garrett Biblical Institute, Evanston, Illinois, spoke on "Modern Cults and Christian Faith."

G. B. Dean announced the following Committee on Regular Evangelism: C. S. Otle, W. S. Mitchell, G. W. Black, L. C. Wright, E. E. Pearce, A. J. Croft, H. J. Burgstahler.

Ralph Welles Keeler's new hymn "Through Ministry of Love" was sung and the benediction was pronounced by Jonathan B. Hawk, Superintendent, Portsmouth District, Ohio Conference.

THURSDAY, FEBRUARY 23

Morning Session

Hymn No. 284 was sung and the Quartette rendered a selection, after which Dr. L. H. Hough conducted the devotions. Hymn No. 180 was sung.

Rev. A. H. Backus of Richmond, Indiana, moved that we express our appreciation for the devotional addresses and request that some synopsis of them appear in our records.

M. C. Pearson, Executive Secretary of the Detroit Council of Churches, Detroit, Michigan, read a paper on "Interdenominational Co-operation."

Mrs. M. C. Pearson was introduced by the Chairman and was given an enthusiastic reception.

J. E. Martin, Pastor of the City Parish of Detroit, Michigan, read D. L. Marsh's paper on "Denominational Viewpoint—The City Society's Relation to Interdenominational Co-operation."

The discussion was led by John Watchorn, Executive Secretary Philadelphia City Missionary and Church Extension Society, Philadelphia, Pennsylvania.

The Quartette rendered a selection.

The Hon. Stitt Wilson, of Berkeley, California, Lecturer on Constructive Christian Democracy, spoke on "The Militant Church in Our Economic Life."

J. M. M. Gray, Pastor of Elm Park Church, Scranton, Pennsylvania, offered the following resolutions, seconded by W. W. Youngson, of Portland, Oregon, which were ordered sent to Senator H. Legg, Chairman Corporations Committee State Senate, Annapolis, Maryland, and Bishop W. F. McDowell, Washington, D. C. It was passed unanimously.

"Whereas an effort has been inaugurated to secure from the Maryland Legislature a new Charter for Goucher College, by which all vital and effective connection between the College and Methodism would be severed; and

"Whereas Methodism has peculiar and irrepressible interest in Goucher College,

1. Because of its origin within the Church;
2. Because, in the time of financial peril, on the refusal of a great foundation to come to its relief, it was saved by the gifts of Methodism and Methodists, in response to a Church-wide appeal, and under the leadership of the officials of Methodism; and

"Whereas, Goucher College has never been sectarian either in purpose or control,

"Therefore be it resolved, that the Council of Cities of the Methodist Episcopal Church in session at Chicago, February 23, 1922, representing the Church and City Mission Societies of the Methodist Episcopal Church, hereby records its urgent conviction that in this and similar cases, it must be recognized that the Denomination has indisputable administrative rights which can not be abrogated, as long as the institution is serving a non-sectarian and productive educational purpose."

Joseph B. Hingeley, Corresponding Secretary, Board of Conference Claimants, was introduced to the Council.

The Quartette sang and the benediction was pronounced by C. X. Hutcheson, Superintendent, Buffalo District, Genesee Conference.

Afternoon Session

Hymn No. 106 was sung and a solo rendered by Mr. Walter J. Stevenson of Chicago. The Quartette rendered a selection, after which Dr. Hough conducted the devotions.

W. J. Seaman of Gary, Indiana, moved that a vote of thanks be given Dr. Lynn Harold Hough for his great messages, which

was adopted by a rising vote, and the Council sang "Praise God from whom all blessings flow."

"The Symposium on the Unemployed; The Extent of the Problem and the City Society's Obligation" was given by Millard L. Robinson, Executive Secretary of the New York City Society.

E. J. Helms, Executive Secretary, Bureau of Goodwill Industries of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, Boston, Massachusetts, spoke on "The Present Crisis and the Way Out." The discussion was led by Joseph M. M. Gray, Pastor of Elm Park Methodist Episcopal Church, Scranton, Pennsylvania.

O. W. Auman, Superintendent of the Denver District, Colorado Conference, offered the report for the Committee on Industrial Evangelism, assisted by L. C. Wright of Cleveland and G. B. Oxnam, of Los Angeles, and it was adopted. (See report, page 285).

E. Robb Zaring, Editor of the *Northwestern Christian Advocate*, was introduced.

On motion of G. G. Hollingshead, M. P. Burns, was authorized to appoint a committee to co-operate with him in the preparation of the future programs for the Council of Cities. M. P. Burns appointed the Committee now serving as Committee on City Societies.

The report of the Committee on Regular Evangelism was presented and adopted. (See report, page 284).

G. G. Hollingshead read the report for the Committee on Goodwill Industries and it was adopted. (See report, page 280).

G. L. Nuckolls reported for the Committee on Activities, Equipment and Staff and it was adopted, and the continuation of the Committee now in existence, called for by the report, was ordered. (See report, page 281).

J. St. Clair Neal of Baltimore offered the following resolution and it was adopted:

"Resolved that the delegates to this Council upon their return to their homes are requested to call together at the earliest opportunity the various organizations which they represent and at first hand give them a careful resume of our proceeding."

Paul Du Bois of the Board of Home Missions read the report on The Foreign Speaking Group, and it was adopted. (See report, page 282).

Millard L. Robinson of New York read the report for the City Group, and it was adopted. (See report, page 288).

A Committee consisting of M. L. Robinson, John T. Watchorn, and D. L. Marsh was appointed by M. P. Burns to write a pamphlet on City Societies.

J. St. Clair Neal read the report for the Committee on Resolutions, and it was adopted. (See report, page 290).

Mr. McGuinness of Green Bay, Wisconsin, made complimentary remarks about this Council.

On motion of J. St. Clair Neal copies of the report of the Committee on Pamphlet on City Societies, were ordered sent to City Society Secretaries and Goodwill Industries.

E. F. Miller of Chicago sang a solo.

The session adjourned with prayer by S. B. Campbell of St. Louis.

Evening Session

Banquet Hall, La Salle Hotel, Chicago, Illinois.

The members of the Council of Cities were the guests of the Chicago Home Missionary and Church Extension Society at a banquet served at the La Salle Hotel at 6.30 P. M.

George W. Dixon, President of the Chicago Society presided as toastmaster.

The Minnesota Quartette sang several selections.

Many dignitaries in Methodism were then introduced and applauded.

The presiding officer introduced as the first speaker Bishop Thomas Nicholson, Resident Bishop of the Chicago Area of the Methodist Episcopal Church, who gave the greetings of Chicago Methodism to the Council of Cities.

Roy L. Smith of the Minnesota Quartette sang "Marching of the Deathless Army."

John Thompson, Executive Secretary of the Chicago Home Missionary and Church Extension Society was introduced and after an address introduced his "Kaleidoscope" which consisted of a presentation of various phases of the program of Chicago Methodism by the following:

Warren N. Clark, Community Methodist Episcopal Church in the Stock Yards Districts.

W. J. Schuerman, Lincoln Street Institutional Church, Harvester Works Territory.

Charles Parkins, South Chicago Church, Steel Industry District.

W. C. Logue of the Chicago Goodwill Industries.

Judge Kenesaw Mountain Landis who was to have been a speaker was reported as sick and unable to be present. A motion was passed instructing the Secretary to send a letter of greeting and sympathy to Judge Landis.

The meeting was adjourned with the benediction.

Respectfully submitted,

GEO. G. HOLLINGSHEAD
Recording Secretary.
JOHN M. VERSTEEG
Assistant Recording Secretary.

ROLL OF THOSE PRESENT

A

Abel, Rev. J. W., Pastor First Methodist Episcopal Church, Tulsa, Oklahoma.
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Antrim, Rev. Eugene M., 310 W. So. Grand, Springfield, Illinois.
Armand, Rev. J. P., Goodwill Industries, Springfield, Illinois.
Auman, Rev. Orrin W., Guardian Trust Building, Denver, Colorado.
Atkins, Rev. Robert M., Central Methodist Episcopal Church, Detroit, Michigan.

B

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C

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T

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ALTOONA, PENNSYLVANIA.—Altoona City Evangelization Society. District Superintendent and President, Rev. Emory M. Stevens, 801 Lexington Avenue, Altoona, Pennsylvania; Executive Secretary, D. E. Banks, Juniata, Pennsylvania; Secretary, D. E. Banks, Juniata, Pennsylvania; Treasurer, H. A. Hutchinson, 2600 Broad Street, Altoona, Pennsylvania.

AUBURN, NEW YORK.—Methodist Union of Auburn, District Superintendent, Rev. Victor S. Britten, 229 Clarendon Street, Syracuse, New York; President, H. A. Sherman, 39 Franklin Street, Auburn, New York; Treasurer, Benjamin Hutchins, 103 North Division Street, Auburn, New York.

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BINGHAMTON, NEW YORK.—The Methodist Episcopal Church Union of Binghamton, New York, District Superintendent and President, Rev. E. A. Martin, 82 Chestnut Street, Binghamton, New York; Secretary, Mr. Harry E. Perkins, Second Mutual Building, Binghamton, New York; Treasurer, Mr. Frank E. Eisele, 196 Robinson Street, Binghamton, New York.

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BIRMINGHAM, ALABAMA.—Home Missionary and Church Extension Society for Birmingham, District Superintendent, Rev. W. I. Powell, 1200 South Thirteenth Street, Birmingham, Alabama; Executive Secretary, D. R. Searles, American Trust Building, Birmingham, Alabama; President, A. D. Peck, Birmingham, Alabama; Secretary, D. R. Searles, American Trust Building, Birmingham, Alabama; Treasurer, W. H. Franke, Right 4, Birmingham, Alabama.

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Cleveland, Ohio.—District Superintendent, Rev. John Mayer, 2217 East Eightieth Street, Cleveland, Ohio.

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Kansas City, Missouri.—City Mission and Church Extension, District Superintendent and Executive Secretary, Rev. William W. King, 3733 Warwick, Kansas City, Missouri; President, W. M. Ferguson, 200 Walnut Street, Kansas City, Missouri; Secretary, John N. Davis, Gloyd Building, Kansas City, Missouri; Treasurer, J. H. Pritchitt, 802 Grand Avenue, Kansas City, Missouri.

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